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Christians meet with Ontario Liberal caucus on abortion

Robert VanderVennen

TORONTO, Ont. — A coalition of 12 people was able to bring directly to the Ontario government its concerns about government actions toward more accessible abortion in the province.

Led by Gerald Vandezande, of Citizens for Public Justice (CPJ), the group made three requests of the Liberal Party caucus: to hold off its stated intention to greatly increase abortion services, to engage in open public consultation on abortion services and to develop and fund various services that provide alternatives to abortions.

The 40-minute session held on June 23 was chaired by MPP Herb Epp (Waterloo North) and was attended by about 15 members of the government party caucus. Four brief presentations were made, and the strong interest of the legislators carried the meeting 10 minutes beyond its allotted time.

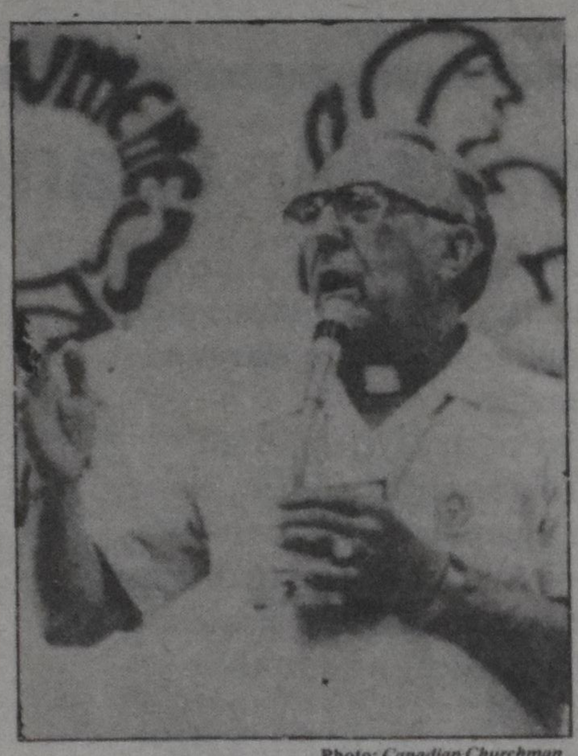

Photo: *Canadian Churchman*

Archbishop Ted Scott, president of the Canadian Council of Churches.

Four presentations

Rev. Ted Scott, President of the Canadian Council of Churches and retired Primate of the Anglican Church, led off by noting that "Canadian society has become bitterly polarized in recent months over the practice of abortion." He acknowledged that the task of government in such a situation is very complicated and that there are "differences of opinion about the role of law in areas of sensitive moral concern." He urged the government to develop a more comprehensive overall policy, not merely a policy regulating abortion, so as not to create further problems and to provide improvement in public attitude and greater justice.

Dr. Paul Marshall spoke for the Evangelical Fellowship of Canada, of whose Social Action Commission he is chairman. He expressed concern about the procedure the government was following in its policy development on abortion. He recalled that on Mar. 13

Continued on page 5 ...

Calvinist Contact

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July 17, 1987
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Thinkbit

There's so much good in the worst of us,
And so much bad in the best of us,
That it's hard to tell which one of us
Ought to reform the rest of us.

The Tie, Nov. 1986.

Photo: *Catalyst*

Gerald Vandezande of Citizens for Public Justice.

The information society is upon us

Stan de Jong

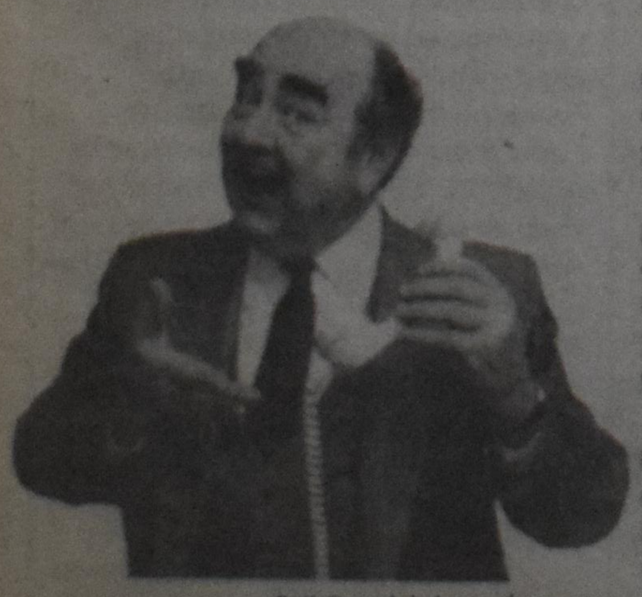
ST. CATHARINES — Canada's business marketplace is undergoing restructuring and realignment. The adjustments are to a large extent due to the phenomenal growth of the information sector.

In less than a century the emphasis in the Canadian economy, particularly in terms of employment, has moved from resources to manufacturing and now to information-based technologies, according to Toronto researchers Woods Gordon.

Tremendous opportunities exist for those who recognize the importance of information as an indigenous resource to be processed, packaged, marketed, serviced and supported — both in Canada and abroad.

Canada has world-class strengths in areas such as telecommunications, finance (banking and insurance), services to business management and real estate.

Yet, say the people from Woods Gordon, while most of this expertise is now deployed only in Canada, opportunities abound to export this know-how and make Canada a major player in an information-hungry world.



Bell Canada's best salesman

The rise of telecommunications

Long-distance data and information flows via telecommunications are displacing travel, personal contact and the mail system.

In 1974, some 47-million international calls were placed in Canada. By 1983, this figure had nearly tripled! The total number of phone calls in Canada is equivalent to over 1,000 calls for every man, woman and child in the country.

National and international information systems have revolutionized industries such as car rental, hotels, banking, hospital purchasing and newspaper publishing.

Growth of telemarketing

In a commercial all of us must have seen on TV, a Bell supervisor leads his troup of salespeople into the airport. As they use a bank of telephones, he exclaims: "Aren't they clever!" The point is, don't fly if you can do it by phone.

Telemarketing has been one of the fastest growing sales techniques in North America during the 1980s. Telephone selling and sales support can be a highly effective component of a marketing program.

With the average cost of a personal sales visit now approaching $200, "cold calling" by sales representatives is rarely cost effective.

Instead, say the experts, use the phone. Telephone support, along with other forms of sales prospecting are used to generate worthwhile sales leads for the sale force and, increasingly, telephone selling is used for direct sales.

Presently, about half of telemarketing is business-to-business with the other half aimed at the consumer market. The automatic dialing machine with computerized sales pitch is being replaced by skilled telephone salespeople, bringing back the human element to the process.

Meanwhile, companies are adopting innovative approaches to reduce their information cost structure. One U.S. firm is sending data via satellite to a Caribbean country for processing and repatriating the output. One hotel chain uses inmates in an Arizona prison to handle the central reservation system!

Adults say "yes we can" to reading

Marguerite Witvoet

TORONTO, Ont. — Adults in Ontario *can* become literate, says Ontario Premier David Peterson, and a new campaign called "Literacy Ontario" will make sure they know it. The public awareness campaign, announced June 23, supports the government's Adult Basic Literacy initiative of September 1986.

"Literacy Ontario's goal is to ensure that adult literacy needs, in both English and French, are being met across the province," Peterson said in the announcement at Queen's Park. "According to UNESCO criteria, one out of every five adults in Ontario may not have sufficient reading and writing skills to fully function in society," he continued. "The government of Ontario wants to make sure every man, woman and child has equal access to obtaining those skills."

At least two Rs necessary

Learning to read and write, Peterson said, allows "our people and our province ... to meet the challenges of the information and electronic age and fully enjoy its benefits."

"Yes, we can" is the slogan for the program, which involves the government and education, business, professional and social groups. The slogan emphasizes three themes:

YES — Adult learning is a positive step in realizing one's full potential.

WE — Literacy is a communal concern embracing every facet of our community and everyone has an important role to play.

CAN — Literacy programs open up new opportunities for participation in the community.

Many opportunities

A total of $50-million is spent each year on adult basic literacy activities, according to Literacy Ontario. These activities are being run by the ministry of Citizenship and Culture, the Ministry of Education, the Ministry of Skills Development, the Ministry of Colleges

Continued on page 5 ...

In this issue:

Story — Sometimes all a teenager needs is to visit his grandparents . p.8
New hope for beleaguered South Africa. A first-hand account . . p.10
Bringing Christians together . . p.11

Calvinist Contact

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Editorial

O say, does that star-spangled stamp yet deliver?

We have nothing against letter carriers as a breed of people. Most of them seem very pleasant as they cross our lawns and trample our flowerbeds. But their union leadership leaves a lot to be desired, as does their management.

Canada must have about the worst postal system of all developed countries in the world. That is partly so because we have such a vast area to cover with a population of only 25 million. But one of the main reasons for our poor performance in bearing good and bad tidings is that a weak management cannot bring the several unions it has to deal with to their senses.

If job security was the main issue in the recent dispute with the carriers, then the settlement the union was able to wrest from the feeble clutches of management will make all jobs at the post office less secure. A service that does not work, that does not pay for itself, will collapse and give way to private services.

For people of goodwill, who have a vision for Canada, who are willing to sacrifice for the larger good, the strike and its conclusion must leave a bitter aftertaste. Think of the violence on the picket lines. Recent news stories about attacks by pit bull terriers have been more than eclipsed by the ugly behaviour of postal strikers. Think of the unreasonable response to much-needed reforms in the postal service. Think of the weak-kneed stand of management. Why didn't they let the whole system grind to a halt and once and for all settle this foolish matter of workers putting in a half-day's work for a full day's pay?

It was Canada Day recently, and we had occasion to display our pride in being Canadians. There is a long list of reasons that validates our pride and gratitude for being Canadians. But there are times that being a Canadian hurts. The month of July, with one indecent settlement behind us and the next one with the inside postal workers coming up, is one of those times when some of us would rather be Americans. Long live the U.S. postal system.

BW

The media corrects its course

We seem to be witnessing the revarnishing of Prime Minister Mulroney's image or that of his party these days. *The Globe and Mail* ran three flattering, large front-page pictures of Brian Mulroney in a span of five days. A year ago the PCs could not have bought that kind of publicity. In an article in *The Toronto Sun,* columnist Douglas Fisher claims that the tide is turning in favour of the Progressive Conservatives. He wrote, "Among journalists and Hill bystanders there remains a deep reluctance to say or write anything creditable about Brian Mulroney. On the other hand, more and more I hear comments like: "This is a pretty good cabinet" or "There's some pretty capable ministers."

This mild form of repentance on the part of the press and political observers was to be expected. Public opinion tends to sway. What goes up (Ed Broadbent) must come down, and vice versa. Polls are unreliable when it comes to forecasting the future. They only test the winds of the moment.

Besides, there was something untrustworthy about the way public opinion had been shaping. Much of it was fed by personality comparisons. Compared to Ed Broadbent, Turner looked pale and Mulroney looked ghastly white. Of late, Turner has been slipping to Mulroney's level. If Broadbent will make a slip or two, Mulroney may rise again.

That is to say, if he doesn't cross any more picket lines, which in Canada is a cardinal sin. (We don't think he did cross a picket line, but that is of no importance in the scheme of things where only appearances count.)

Political fortune is made of such flimsy stuff. The Bible tells people not to put any confidence in princes. If I were a prince, I wouldn't put any confidence in people either. **BW**

Immorality can be funny!

A pastor related a conversation he had with a Christian teen about sexual activity among teenagers. "Be honest with me," he said, "Is there *really* that much pressure to go to bed with guys?"

"Let's put it this way," she said. "Yesterday the girl whose locker is next to mine lost her temper at another girl in our class. 'You ... you ... you ... *virgin*!' She tried to think of the worst name she could call her, and she came up with 'virgin.' Does that answer your question?"

It's amazing how language reflects the journey of human thinking. It reminds me of the word "silly." Did you know that this word stems from the Old English word *saelig,* meaning happy or blessed? (The Dutch still have the word *zalig* with the unchanged meaning)

How did this pious word turn into our present word for "foolish"? It appears that somewhere in history the notion of being blessed was considered foolish. The "blessed virgin" became the "silly virgin."

The more things change, the more they stay the same. If you and I hang around long enough we'll see the derogatory words "silly" and "virgin" become compliments again. In a year or 10 I'll start shopping for a greeting card that reads: "Silly birthday, you happy virgin!"

BW

Letters

Best renewal to date

On May 24, I sent you a cheque for $22.50 to renew my subscription. Somehow, my account at Urban National Bank was overdrawn, because of the cheque you cashed.

As you can see from a photocopy of my cheque, on the right corner, under my signature, it says $1350.00. This means that my account was charged for $1350.00 (enough for C.C. for 60 years at the current rate.)

Please contact my bank as soon as possible, since I was overdrawn.

I do appreciate *Calvinist Contact* very much.

John Chardon,
Oakland, NJ

The bank computer operator made an error. C.C. never got the bottom amount. We understand the bank has refunded Mr. Chardon.

Editor

Instead of a card

As you will be paying the postage anyway, we wish to join all the others who write notes of encouragement.

You are doing a fine job of it, we enjoy your writings and the choice you make each week from the various contributors. Some of the more controversial we find stimulating (your own re-Libya e.g.). Kuntz column too seemed a real discovery.

We hope that you may continue to occupy the editor's chair for many years to come. Other staffers too seem right in tune.

And as we look over the family announcements, our apologies to the many (mainly Eastern) relatives and acquaintances who have births, weddings, anniversaries to which we intend to send cards but never get around to.

Henk and Rena Hoornenborg,
Smithers, British Columbia

Longer Letters

A strawberry split?

I wish to take exception to the conclusion of Rev. Tuyl's Press Review in *Calvinist Contact* of June 26, where he in a frivolous way sings the praises of the strawberry and comes with the bold, but unsubstantiated claim that the only natural way to eat strawberries is to eat them uncanned, unfrozen and in the month of June.

Even the most unsuspecting and obliging reader detects instantly the heavy layers of the sweet syrup of naturalism, the whipping cream of epicureanism and the shortcake of existentialism, to mention only a few of the false philosophies in which Tuyl's strawberry-thesis is drenched.

One wonders: Where are we going as a Reformed and Calvinistic community, and in what slippery strawberry patch will we ultimately wind up with wet and pink pants, if writings of Rev. Tuyl's kind remain unchallenged?

Dictatorially Reformed?

Not only the heretical statements in Tuyl's treatise (expressions which warrant no less than a classical investigation in the presence of synodical deputies), but also the claim that strawberries should be consumed in the month of June only and in fresh estate show how far the writer has removed himself from the cobblestone paths and concrete highways built by our Reformed fathers. These fathers always — even 'mid tuyl and tribulation — defended the scriptural rule that in the church nobody shall "lord it" over the other. Now all of a sudden here is a pastor who calls himself Reformed, ordering the Reformed community to henceforth eat strawberries fresh and exclusively in the month of June. The audacity! The complete negation of the spirit of Church Order article 29 (formerly article 31)!

Those of us who are still Reformed in bone and marrow cannot suppress the indignant question: "With what kind of authority speakest thou, o Tuyl?"

It is high time that all our brothers, yes, even our sisters, rise up and speak out against these perilous tendencies of authoritarianism and other -isms (see above).

Anti-capitalistically Reformed?

Were this all that could be observed by a defender of the truth, a measure of hope would have remained for the future of undiluted Calvinism in North America. However, in his strawberry-jubilation the writer does not hesitate to launch an unveiled attack against our beloved socio-economic system of free enterprise, a system seen by many of us as a creation ordinance.

Consider this: If all people would harken to the mellow voice of the Rev. Carl Tuyl, all nations on this terrestrial ball would eat the fresh strawberries of the world in the month of June, leaving no produce for national and multinational canneries. Everyone who still has eyes to see, reads immediately between the lines of Tuyl's infelicitous article that the writer is nourishing an aversion against our great capitalistic economic system.

Splittingly Reformed?

The concerned reader is faced with the heartrending question: What is happening in and to our Reformed circles? When such naturalistic and other -istic (see above) teachings are being openly proclaimed, can a split or schism be far away?

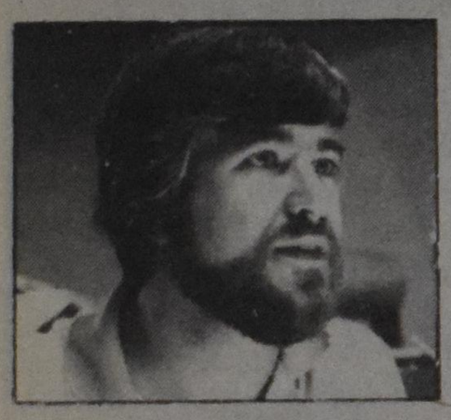
Is this what our pastors are taught in the seminary? Is this not the straw that breaks the Reformed camel's back? The agonizing cry is heard all over the land: "Where are we going?"

Time has come to throw our full weight behind attempts to establish new and truly Reformed theological seminaries, to be located either in the Atlantic provinces, Mid America or at the Pacific coast (ARS, MARS or PARS), but not in Grand Rapids or Kingston!

Let us awake, and be asleep no longer! Let us take action now! This is the last straw (berry)!

Concerned Pastor A (CPA)
Reformelo, Ontario

JUST A MOMENT/HERMAN PRAAMSMA



"After Love, book collecting is the most exhilarating sport of all."
(Abraham S. Wolf Rosenbach, 1876 - 1952)

Summer holidays are here again! A time of busyness as once again the children are all home from school with the song on their lips, "No more teachers, no more books ...." A time of humidity, backyard barbecues, vacation plans, and, in spite of what the children may think, a time for books.

What a wonderful opportunity to go to the library, to a second-hand bookstore, or a garage sale to select a stack of books to take along for your holidays. Books that you never get around to otherwise: a good mystery, an historical novel, that classic you always wanted to read. Books for yourself and books for your children. Books to enjoy quietly and books you can read aloud with the whole family.

I remember from childhood that the annual holiday feast was never complete without a box full of board games and a box full of books to take along to the summer cottage. And invariably, some of the books were meant to be taken along on our hikes through the forests or dunes, to be read aloud by father Praamsma.

What a world of experience is contained between the covers of a book, and what a delight to discover that, as P. Bailey expressed it a hundred years ago:

"... worthy books are not companions — they are solitudes:
we lose ourselves in them and all our cares."

Before you go on holidays this summer, visit a bookshop and discover for yourself, if you don't already know, that

"The Bookshop has a thousand books,
all colours, hues, and tinges,
and every cover is a door
that turns on magic hinges."
(Nancy Byrd Turner)

Try to select some books this summer that are totally out of character for you. Read something that you've never tried before. Share your discoveries with your family. Plan to read some books to your children. Even if you don't have the time, money or opportunity to physically leave for a holiday, you can travel to nineteenth-century London and be with Sherlock Holmes, or take a trip to Middle East and join the hobbits in their fight against the Dark Lord, or pretend that you are a woman in Seventeenth-century England as you read Antonia Fraser's book *The Weaker Vessel* ... the possibilities are endless. If you have never read H. Evan Runner's *The Relationship of the Bible to Learning* or Al Wolter's *Creation Regained* I envy you, for you may make some great discoveries this summer. If your children have never heard of C.S. Lewis' *Narnia* series, what delights await them still!

Of the making of books, says the Bible, there is no end, and lists of favourites are always as one-sided as individual tastes.

Do yourself a favour this summer and expand your horizons with a good dose of reading!

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

Tuyl's struggle lacks joy?

While I usually enjoy Mr. Tuyl's comment on current affairs, I was a little put off with his article on the fact that man's chief end is not to enjoy God. (June 5).

My reasons are as follows. First of all he misquotes the Westminster Shorter Catechism, which does not say that "the chief end of man is to enjoy God" but rather to "glorify and enjoy God," which fits in well with the Reformed principle that all things are to be done to the glory of God.

Secondly he states that "us more profound Calvinists ... know that life is a struggle." This was something that the authors of the Catechism knew, but at the same time they also realized, as did Nehemiah, that "the joy of the Lord is your strength." (Neh. 8:10) What is more, the Heidelberg Catechism states that the "quickening of the new man" is "heartfelt joy in God through Christ and a delight to live in all good works according to the will of God." (Q.90)

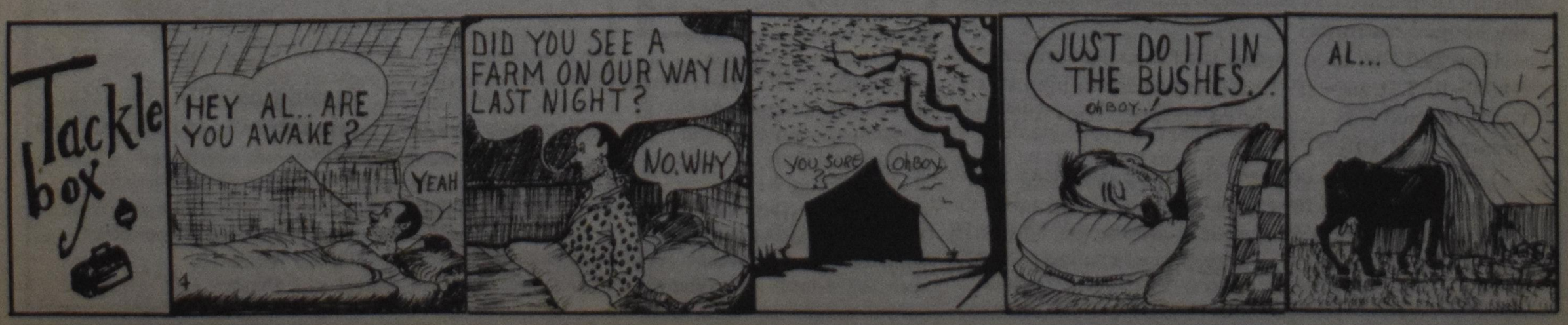
Now, of course, Mr. Tuyl may not feel that Olevianus, Ursinus and the Synod of Dort were very profound Calvinists, and wrote frivolously, but apparently they believed in "enjoying" God, and it was partially from the example of their statements that the Westminster Catechism was formed.

Moreover as one reads through the scriptures one can hardly call the constant reference to the believers' joy in the Lord as frivolous, as Mr. Tuyl has termed the Westminster Catechism. My feeling is that today Calvinists need to regain this joy and not give the appearance of people who have a case of religious dyspepsia for all their "struggles."

W. Stanford Reid,
Guelph, Ontario

Carl Tuyl agrees with you. His article used irony to get the same point across as your last sentence.

Ed.



Eying the marketplace

Stan de Jong

TORONTO, Ont. — Researchers continue to observe and study the increasingly complex marketplace in order to determine what motivates people to buy things.

Companies are throwing out the old social typologies of lower, middle and upper class and replacing them with a variety of more sophisticated market segmentations based on "lifestyles" and "psychographs."

Lifestyle analysis is intended to provide an indication not of what people can afford, but what they will actually buy. It deals with motivation.

One example of the wide variety of lifestyle analyses currently in use is an American segmentation based on nine lifestyles developed by dividing the marketplace into groups like "the belonger," "the societal conscious," and "the experiential."

The other is a Canadian lifestyles segmentation developed from Canadian Census data, and included "young singles," "old and retired" and "empty-nesters."

As well, there are marketers who segment on the basis of age. They are eying the baby boomers who will be reaching their peak spending powers by the mid 1990s.

Some new products are now targeted at multiple facets of this complex marketplace. For example, Weight Watchers frozen entrees have attributes that appeal to both the weight conscious and those looking for convenience and time saving.

According to Toronto researchers Woods Gordon, growth markets now and in the future will be in the area of "luxuries of life" rather than necessities. As the "baby boom" generation ages, their mortgages get paid down and their children start leaving home, this middle-aged population will experience a rapid increase in discretionary spending power.

Recreational expenditures covering entertainment, sports, hobbies and travel will grow, as will related services such as home cleaning and day care which allow either more recreation time, or permit a second income earner to add to the family's disposable income.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Belief in dollars exceeds concern for trees

William van Geest

"The bottom line is dollars," declared B.C. Premier Bill Vander Zalm when he rejected Ottawa's offer of compensation for the creation of a new national park on B.C.'s Queen Charlotte Islands. Positions such as Vander Zalm's on the preservation of the area known as South Moresby reflect a disturbing and destructive attitude toward the natural environment and its resources that we use.

The battle over the future of some of the oldest remaining stands of rainforest in British Columbia has been going on for more than a decade. Several years ago, Haida Indians, who claim the islands as their ancestral home, brought the issue of the logging of South Moresby into national and international prominence. Public recognition of the region as the home of many rare plants and animals and one of the few areas relatively untouched by human intervention began to grow.

A national park

British Columbia's Social Credit government, never known for its concern with the environment, not to mention Indian land claims, was gradually forced back from its hardline opposition to anything that would limit the harvesting of the province's forests. In response to a growing tide of public opinion to preserve South Moresby, the federal Conservatives (who, until recently, have had a similarly bad track record on environmental protection) proposed the creation of a national park. This would protect the region from future logging, as well as transfer its ownership from the provincial to the federal government.

After much pressure, B.C. accepted the idea of a park if Ottawa would compensate the province and the forest industry for lost revenues. Ottawa offered $106-million — more than twice the amount it had hoped to pay. B.C. wanted $196-million. No one should dispute that companies should be compensated for loss on their investment in logging the area or that workers should be provided for when they lose their jobs as a result.

Lack of ecological commitment

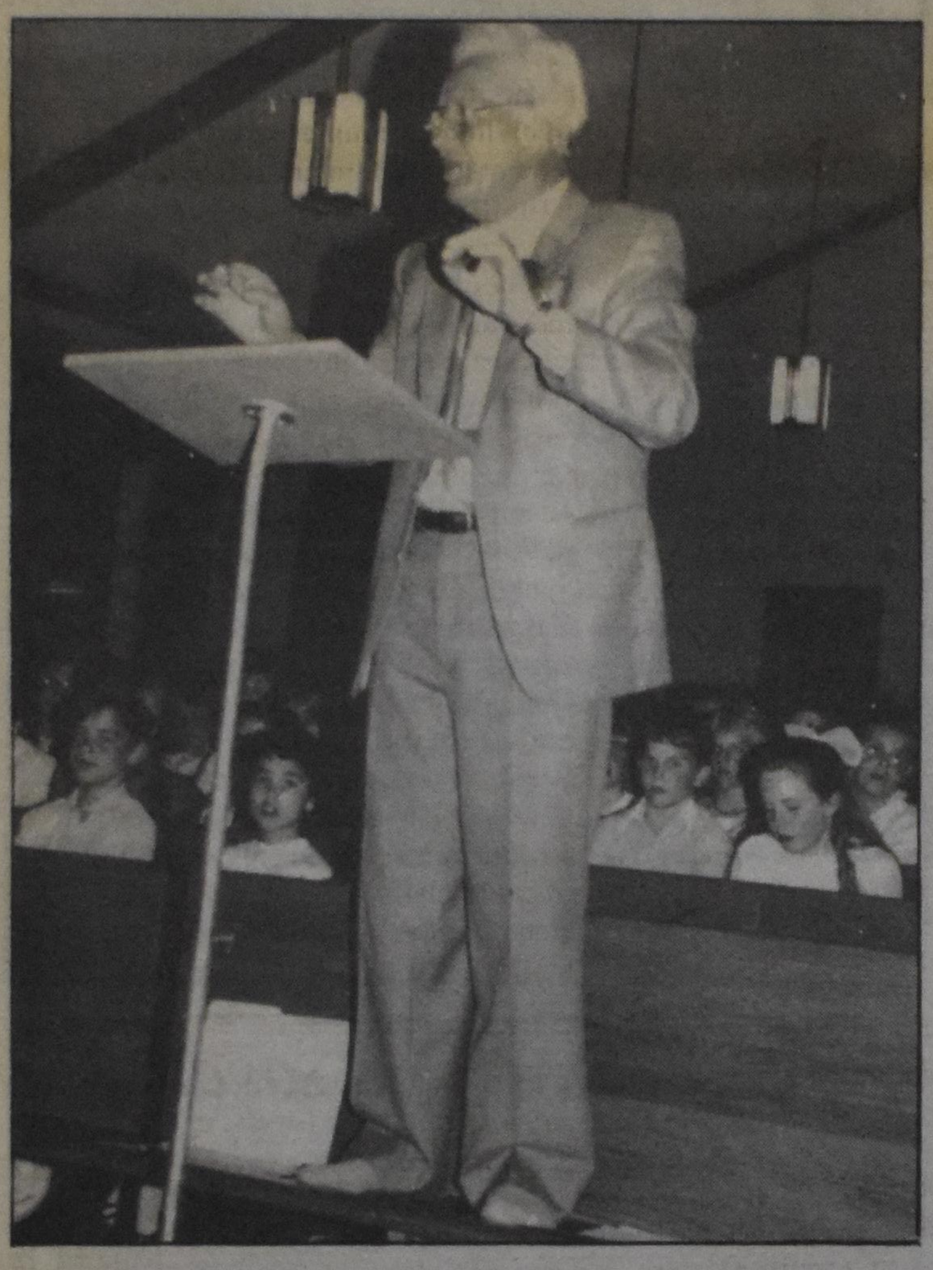
But Premier Vander Zalm wanted half of his compensation money put into a fund that the province could use for whatever purpose it would choose, even if unrelated to South Moresby. This demand is one of the worst examples of the provincial premiers' habit of acting like welfare clients of the federal government, begging and bribing Ottawa for more and more, and always complaining that there's not enough. (In the creation of earlier national parks, such as Banff, provincial governments gladly donated provincially-owned land for a park that would draw national and international attention, not to mention tourist dollars.)

Underlying Vander Zalm's attitude of "If Ottawa wants the park, they'll have to pay us for it" is a more serious problem. When the negotiations for the park broke down about a month ago, the Premier said that forest companies could be back to logging South Moresby within a few weeks and that the province would create a small provincial park instead. This lack of commitment to preserving the Queen Charlotte forests is a disturbing example of the belief that environmental protection is contrary to economic growth and job creation which is so prevalent among politicians and business leaders.

The consequences of this short-term and narrow-minded belief have already been experienced for many years in the forest industry in the effects of clear-cutting vast acreages of our forests, plus only token efforts at re-forestation. The removal of all trees not only completely destroys the habitat of millions of plants and animals, but also leads to soil erosion that seriously limits the prospects for the forests' regrowth. In the long-term, even the idol of economic growth is not well-served.

The perpetuation of the belief that nature may be destroyed, polluted or just ignored in the face of massive world-wide environmental destruction and resulting human suffering is evidence of how deeply and religiously the belief in economic growth at all costs is held, even among Christians. The heritage God has given us includes not only the "moral values of the Judeo-Christian tradition," but also riches of the creation itself. As we provide for our economic needs, which (in case it needs to be said) is also a calling from God, we must preserve and use wisely the "resources" of the natural world. In this context, the preservation of South Moresby takes on new meaning and purpose.

William van Geest is a political analyst living in Toronto, Ontario.



Faithful conductor keeps going

Bert Witvoet

WELLANDPORT, Ont. — Among all the 25-year anniversaries of churches, schools and even married couples there are the occasional anniversaries of musical groups. In April the Christian brass band "Excelsior" celebrated its 25th anniversary here with a concert in the Fenwick Christian Reformed Church.

About 15 of the 40-member band are people who have been with the band for many years, some of them from the start. The conductor, Clarence Dam, was singled out during the evening for his faithful service for 22 years. What makes his service so remarkable is that he has done the conducting all these years free of charge.

Every week on Monday night he would practise with the band. According to bandmember Ype Spek, "Snow or hail don't keep him from leading the band."

Dam is a retired garage owner, who used to be a member of the brass band in Kollumerpomp in Friesland. He is pictured here conducting the band during the anniversary performance in April. Mrs. Dam was presented with flowers as her reward for spending Monday nights alone.

What is our vision? See page 14!

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Christians meet with Ontario Liberal caucus on abortion

... continued from page 1.
Minister of Health Murray Elston announced plans to "develop a range of hospital programs for women — programs that will include comprehensive pregnancy testing and counselling, abortion and post-abortion services." In saying this, Mr. Elston, in effect, announced his ministry's intention to implement the action recommended by Dr. Marion Powell in her government-commissioned Report on Therapeutic Abortion Services in Ontario.

Aileen Van Ginkel, a member of the Committee for Contact with the Government of the Council of Christian Reformed Churches of Canada, arguing against the Ontario government's apparent move in the direction of abortion on demand, said that the position of the Christian Reformed Church adopted in 1972 is that "an induced abortion is an allowable option only when the life of the prospective mother is genuinely threatened by the continuation of the pregnancy." She said that the church community supports in various ways those women who choose to carry unplanned pregnancies to term, and asked for the co-operation and help of the Ontario government in carrying out this commitment.

In making the final presentation for the group, Vandezande reminded the government caucus that they owed him a letter of response to his March 17 letter to the Minister of Health containing 17 questions and concerns about the position announced by the Ontario government. He stated: "Public consultation is essential to genuine democracy, good government and social stability. The government has consulted the people of Ontario on a wide range of issues such as social assistance and Sunday shopping. When will you do the same on abortion?"

Discussion of issues

During the presentations, the members of caucus listened attentively, after which they raised a number of questions. David Smith (Lambton) said that because not everyone in Ontario is a member of a stable family like those of church members, public abortion services are needed which are accessible regardless of financial capability and place of residence of those needing the services. Jim McGuigan (Kent Elgin) asked whether we want to encourage a single-mother lifestyle by requiring all pregnant unmarried young women to keep their babies. It was agreed that a comprehensive posture would call for greater individual responsibility for personal actions including sexual activity.

Others of the CPJ staff, board and consultants who attended the meeting were Carol Knibbe, Diane Marshall, Wayne Carrick, Murray MacAdam, Denyse O'Leary and Johanna Peetoom. The Rev. Arie Van Eek was present for the Council of Christian Reformed Churches in Canada, and I was present for the Institute for Christian Studies.

Ontario adults say "yes, we can"

... continued from page 1.
and Universities and the Ministry of Correctional Services. The different programs have different approaches to literacy, making it easier for adults to find a program that suits their needs best.

Community organizations and local libraries offer adult literacy programs in small groups or on a one-to-one basis. Adult basic education classes at public schools are free for Ontario residents. Adults can become literate through an Independent Learning Centre or an Ontario Basic Skills Program. Another program, Futures, provides training, educational upgrading and work experience for unemployed young people. Literacy programs are also available for adults preparing to go to university, and for offenders.

"Literacy Ontario will provide a forum in which all government literacy providers can exchange information and promote co-operation," said Greg Sobara, Minister of Skills Development. This will strengthen the effectiveness of all government literacy programs and help reach out to people who need reading and writing skills to undertake training or get a job."

Fall of U.S. dollar hits foreign missions

TOKYO, Japan (EP) — The decline of the U.S. dollar against foreign currencies — a boon for U.S. companies hoping to export their goods — hurts foreign missions work, according to *Baptist Press*.

Most U.S. missionaries are paid with American dollars, which they convert into local currency. The decline of the dollar hurts buying power of missionaries, affecting their living expenses and work funds.

"We've tightened our belts, and we are more careful because we aren't sure what is going to happen," said Phyllis Goss, a Southern Baptist missionary to Japan. "It's scary when you're on the field and this is happening. You want to do things, but there's not the money to do it."

Effective missions work involved travelling, starting churches, and producing materials, all of which cost money. "We have a lot of missionaries who ride bikes, who walk, who take other alternative forms of transportation if the nature of their work allows it," reports Keith Parker, director of Southern Baptist work in Europe. "But this is a dollar question, a stewardship question. You can find cheaper places to live farther out. But if you save money on rent, do you really save if you have to commute in a car and pay all the upkeep and insurance?"

Although cutting missions forces in countries with an unfavourable exchange rate might make economic sense, it can't be justified spiritually, according to Gerald Burch, interim mission business manager in Japan for the Southern Baptists. "I don't think we can very easily cut off a nation like Japan because of the cost of doing business here, the cost of being here. We've got to look at it from the same viewpoint the Lord would, and that is the value of one soul, the value of anybody coming to know the Lord. The Lord didn't count the cost, because He gave His entire life for it."

Cinema summaries

Marian Van Til

Benji The Hunted

Rated Family
Produced by Walt Disney
Written and directed by Joe Camp

Benji, the lovable terrier who starred in his own movie in 1975, is back and has aged well. He's as smart as ever, and a better actor than some of his human counterparts these days. This time he has to overcome various human and animal obstacles while trying to find a new home for four motherless cougar cubs.

The film's simple story line (containing only a few scenes with human beings), handsome animals and exquisite Washington state scenery earned it a rating as a family film. The limited number of family films may make it welcome to parents of *young* children. Older children, however, or adults with a degree of knowledge about mountain lions, wolves, rabbits, owls, etc., will find it artificial. The setting is full of man-made paths and the "wild" animals are trained, their action carefully staged. Their habits and even habitat are often wrong. (For example, a lioness with a cub does not trot around leisurely, in broad daylight, down trails of human making. Nor are wolves the "big bad" guys Walt Disney makes them out to be.) To a lover of the intricacies of the animal kingdom (which, unraveled, make one marvel at its creator) this film may be an exercise in frustration. One might better stay home and page through *National Geographic* with his or her children: the photography is just as exquisite, the stories about animals are *real* — and you can provide whatever commentary you choose.

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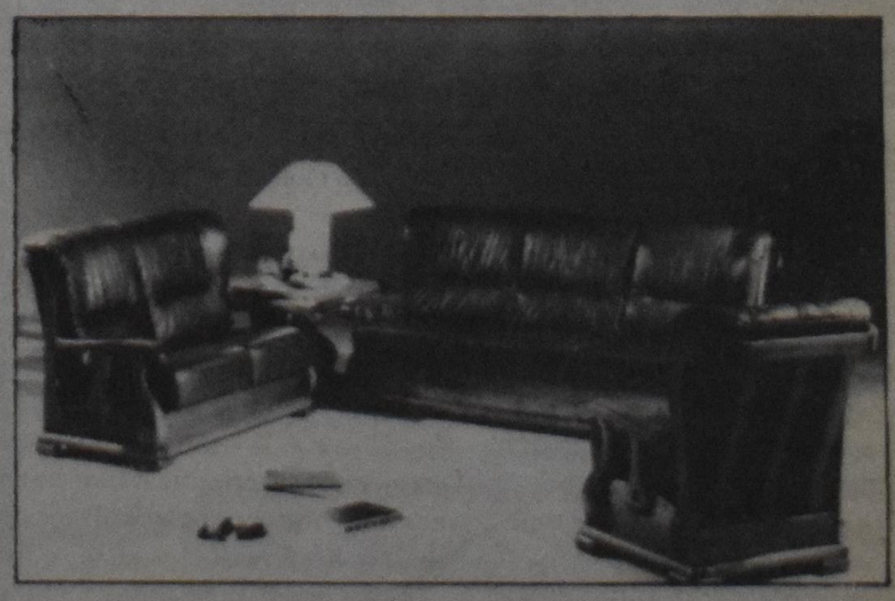

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Church

Marguerite Witvoet, page editor

Doubts cause "profound pain": Vatican

VATICAN CITY (NC) — The Vatican has criticized Jewish groups which cast doubt about Pope John Paul II's respect for Jews and repudiation of the Holocaust because of the Pope's meeting with Austrian President Kurt Waldheim.

These doubts cause "profound pain," said a Vatican statement issued June 20.

It also defended the meeting as a state visit requested by Mr. Waldheim who was "democratically elected" president and who previously undertook "missions of great responsibility for peace" as United Nations secretary general.

The Vatican reacted strongly to the controversy caused by the announcement of the June 25 meeting with Mr. Waldheim, who is accused by Jewish groups of involvement in Nazi war crimes and of hiding his Nazi past.

The negative reactions to the meeting have caused "surprise and profound pain" because they raise "questions and doubts about the consideration and respect of the Pope and the Holy See toward the Jewish people and especially their situation during the inhuman persecution which struck them," said the statement.

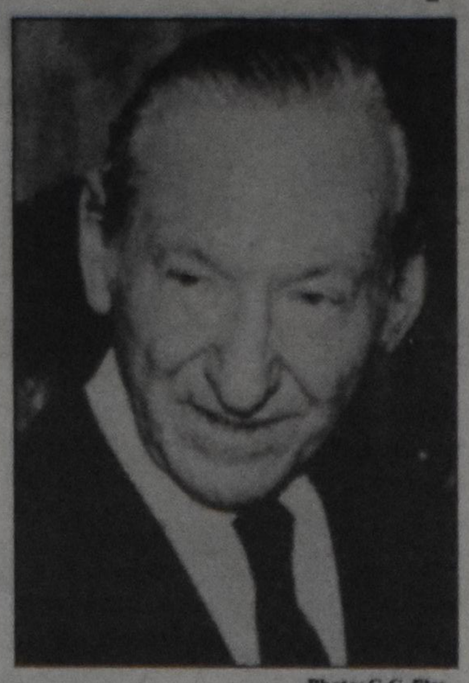

Photo: C.C. files

Austrian President Kurt Waldheim.

The World Jewish Congress said after the Vatican announced the meeting with Mr. Waldheim June 17 that it was a "sad day for Catholic-Jewish relations."

Some Jewish groups expressed dismay and puzzlement, but said they would wait to see what the Pope and Mr. Waldheim say afterward.

The Anti-Defamation League of the B'nai B'rith said it hoped the meeting would produce "the whole truth about Mr. Waldheim's past activities."

A coalition of U.S. Jewish organizations has called for a meeting with the Pope on the Waldheim visit and other Catholic-Jewish issues prior, if possible, to the scheduled encounter between Pope John Paul and Jewish leaders in Miami Sept. 11.

Archbishop Karl Berg, the president of the Austrian bishops' conference, has defended the Pope's meeting with the Austrian president.

"He is Catholic. He is the president of a Catholic nation. Why shouldn't he visit the Pope?" said archbishop of Salzburg, Austria. "I can't understand the problem. He is a head of state visiting a head of state."

The Vatican noted that during a May visit to West Germany the Pope condemned "the folly of inhuman racism" and he reiterated his "most profound loathing for the extermination camps in which millions of Jews, along with other victims, were sacrificed."

The Vatican statement also quoted from a June 14 papal speech to Jews in Warsaw, Poland.

"Today, the nation of Israel, perhaps more than ever, is at the centre of attention of the nations of the world, above all because of this horrible experience. Through this you have become a major voice of warning for all humanity, all nations, all powers of this world, all systems and every man," the Pope said June 14.

An important factor in his agreement to meet Mr. Waldheim was the Pope's respect "toward Austria, an old and noble Catholic country, united by centuries of cordial relations with the Holy See," the Vatican said.

After Mr. Waldheim requested the meeting, "the Holy See agreed to carry out a duty in keeping with its relationship with the country," it added.

The day before, June 19, Vatican press spokesman Joaquin Navarro-Valls said Austria "repeatedly requested" the meeting.

Austrian Foreign Minister Alois Mock said in an Austrian television interview June 22 that it took six months before the Vatican accepted Mr. Waldheim's request for an audience.

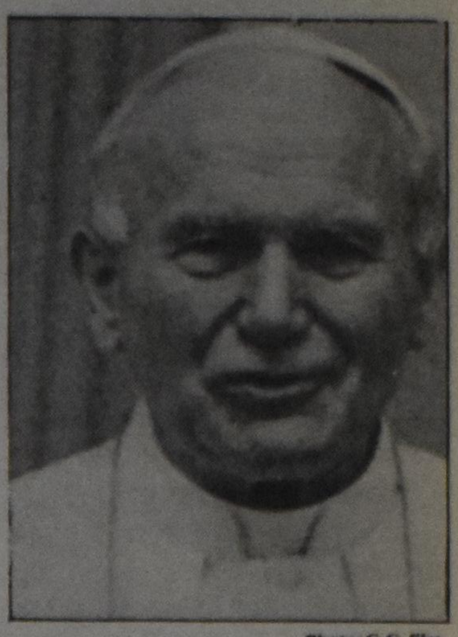

Photo: C.C. files

Pope John II sparked a controversy when he met with alleged Nazi war criminal, Austrian president Kurt Waldheim.

Rime or reason

The women-in-office debate
will go out of control
if we don't keep straight
that man is only half of a whole.

Sy Nodd

The Lord's Prayer in Canadian mosaic

Isa Meidan joka olet taivaassa
Que ton nom soit sanctifie
ᐱᕕᒪᓐ ᐱᓕᕆᔨᒃᑯᐊᒍᑦ, ᓄᓇᕗᑦ ᑲᔪᓯᑎᑕᐅᓂᖓᓄᑦ ᐃᓄᐃᑦ ᐊᒥᓱᓕᕆᓂᖓᓄᑦ.
Give us this day our daily bread
Perdoa as nossas dividas, assim como nos perd oasmus nossos devedores
Leidt ons niet in verzoeking, maar verlos ons van de boze
Silla sinulla om voima, valtakunta ja kunnia
in Ewigkeit
Aamen

From the Canadian Theological Students' Conference, 1987.

Pastoral Pondering

Things will never be the same

Jack Roeda

I remember the day we brought Paul home. He was nearly three, and came from South Korea. We had picked him up from the O'Hare Airport in Chicago. Thinking that he might like a bath after flying half-way around the world, we all filed into the bathroom and filled the bathtub with water and a dozen toys. But when Carol, my wife, began to undress him, Paul started to scream. It was a crying that seemed to come from the very depths of his little, frightened heart. And when he would not be consoled, our Amy began to cry and then our son Mark. There we all stood in the bathroom, two kids crying and another screaming. Then Mark looked at Carol and me, and with tears streaming down his cheeks he said: "Things are never going to be the same."

Things never are when you bind yourself to someone. It is the risk love takes. It is like a woman who becomes pregnant. Things will never be the same for her. As long as she lives, and as long as the child in her womb lives, she is tied into that child's welfare. And we believe that the Son of God became flesh for our sake, that He is forever bound to us and our nature.

To explain the meaning of Christmas I have often told a simple story about a great prince who falls in love with a peasant girl. The prince wants very much to win the girl's heart, but he is afraid that if he invites her to the palace she will be swayed by the splendour of his power and majesty. So the prince decides to shed his princely robes and live in the girl's village. Disguised as a poor, working man he will seek to win her hand. The plan works. She falls in love with him; they marry, and he takes her to the palace to be his wife and queen.

I now see that the comparison the story makes is flawed. True, God became flesh to woo us and win our hearts. But the prince became a poor man only on a temporary basis. Once he won his maiden's love, he returned to the palace and put on his royal robe.

Whereas when the Son of God became a human being, He became that forever. We believe that when the Word became flesh, it was no temporary affair. He returned to heaven enfleshed. As the Heidelberg Catechism says: "We have our own flesh in heaven ..." The Word which was God from the beginning is now bound, not for 33 years, but forever with our flesh. Since the incarnation, things have never been the same for God. If there is anything worth pondering, ponder that.

Jack Roeda is pastor of Church of the Servant in Grand Rapids, Michigan.

Church news

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Religion and Theology

Jewish sects in the New Testament: Essenes

John Valk

The Essenes are not mentioned in the New Testament. However, they do form one of the more important Jewish sects and are of great historical and religious importance. We know of them through a number of sources.

They made a favourable impression on Josephus, who wrote more extensively about them than any other Jewish sect. The Jewish philosopher Philo of Alexandria, who estimated their number to be approximately 4,000, writes of them mostly in terms of his own philosophical interests.

The Roman geographer Pliny the Elder, whose one-paragraph description included information of extreme value, identified them as a closely knit ascetic community which lived by the Dead Sea.

Apart from these references, the Essenes are known from their own writings. These have only recently come to light in the major discovery of the Dead Sea Scrolls, which were stumbled upon in a cave near Qumran by a Bedouin shepherd boy in 1947.

Sense of community

Often also referred to as the Qumran Community, the Essenes were essentially a monastic order existing on the fringe of Jewish society. They lived chiefly in villages and avoided towns because of the immorality of their inhabitants. Some did, however, live in Jerusalem, where a city gate was named after them.

The group was rigorously and hierarchically organized, with priests at the top of the community's structure. Before one could join, a three-year probationary period was required.

After that an oath was sworn to absolute openness to fellow members, and complete secrecy to outsiders concerning the doctrines of the order. Only adults were permitted to join, though a few children were received.

The Essenes practised a kind of primitive communism. Members lived in special houses, and shared their property and possessions. They neither bought nor sold to one another, and according to Pliny, lived *sine pecunia* (without money).

For the most part, the Essenes chose celibacy. Only one branch permitted marriage, and then only for procreation. They were strict in their ritual observances, particularly in regard to purification baths. Their Sabbath observances were more strict than those of other Jewish groups. Their meals (table fellowship) were special and solemn. Sacred white garments were worn, and a priest recited prayer before and after the meal.

Writings

About 14 known works have been attributed to the Qumran Community. In the *Damascus Document* and the *Habakkuk Commentary*, reference is made to a "Teacher of Righteousness," who has not yet been identified with any known historical figure. Sent by God to lead the people, he gathered a group of the faithful, who were then exiled to the "land of Damascus" where they entered into a new covenant.

The *Habakkuk Commentary* also mentions a "wicked priest" who became Israel's ruler. Corrupted by wealth and power, he defiled Jerusalem and the temple, outraged the elect of God, and plotted to destroy the poor (Community members). But, in the days to come God's wrath was to be poured out on him and his successor, and he was to send the "Kittim" (Romans) to destroy them.

In the *Manual of Discipline* the strict rules and regulations of the community are outlined. These deal with matters of an ethical, ritualistic, organizational and disciplinary nature. The theme of the "spirit of truth" versus the "spirit of wickedness" also emerges, with the "children of righteousness," led by the Prince of Light, continually encouraged to walk in the "ways of light." The *Rule of the Congregation* has clear eschatological interest. It gave instructions for "the congregation of Israel in the last days."

The *War Rule* describes the final apocalyptic battle. Though eschatological rather than historical, it does appear to depict the actual situation of the Essenes. The "Sons of Light," the true Israel (the Qumran Community?) are pitched in battle against the "Sons of Darkness" (the rest of the Jews and Romans?) In the first six encounters, the "Prince of Light" overcomes the "Prince of Darkness," and God's enemies are destroyed. The faithful receive everlasting salvation in the new age soon to come. That thought is also expressed in the *Book of Mysteries* which looks forward to the time when "knowledge will fill the world and folly will cease."

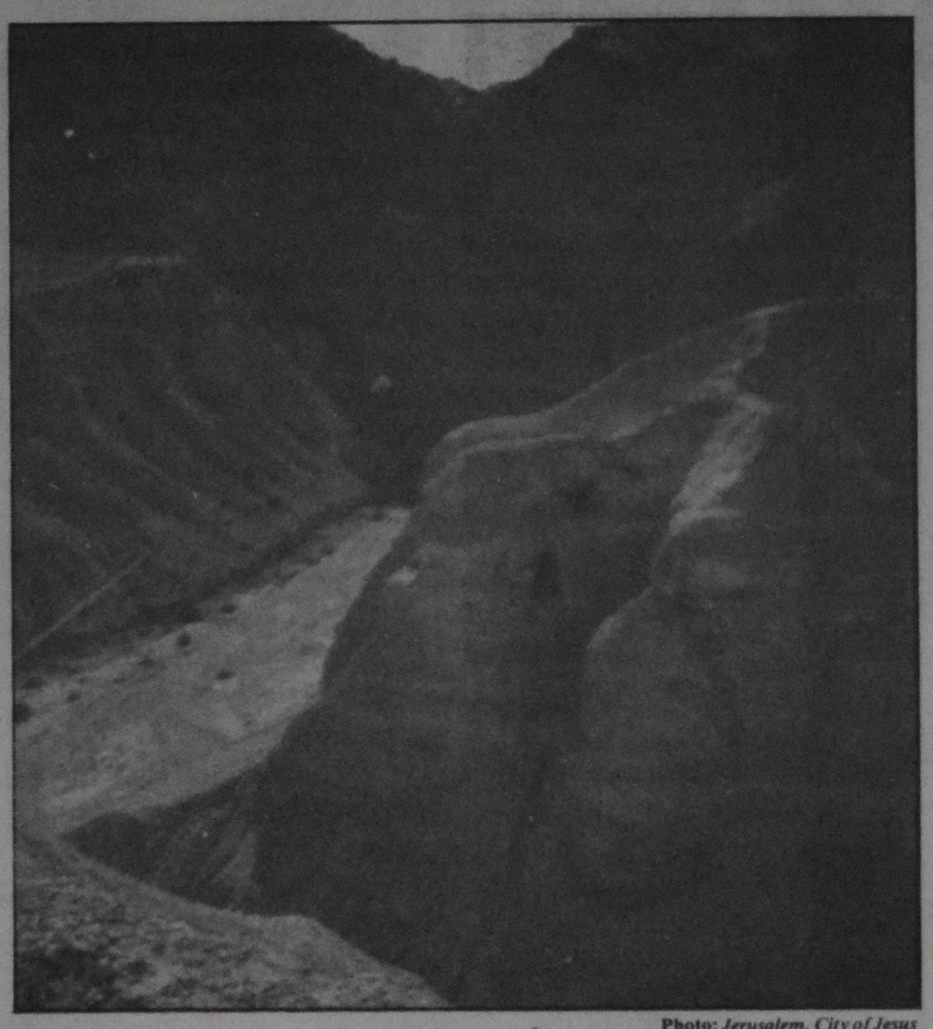

Photo: *Jerusalem. City of Jesus*

A Qumran cave which produced about 400 Dead Sea Scroll manuscripts.

The importance of angels in the thought and worship of the Essenes is reflected in *Angelic Liturgy*. Reference is made to seven "sovereign princes" (chief angels) who pronounce blessings on the faithful, and the theme of the throne-chariot, also mentioned in Ezekiel 1 and 10. This theme surfaces continually in Jewish mysticism. Further beliefs in life after death, resurrection of the dead, reward and punishment, and the authority of God in all things are also found in their writings.

Essenes and Christians

No reference to the Essenes is found in the New Testament. Yet, scholars of the past have speculated that the Essene Community might have contained Christian elements. John the Baptist has also been linked to this community.

Much of this, however, has been discounted, largely due to the discovery of the Dead Sea Scrolls. In them no mention is made of Jesus of Nazareth, of the Apostles, or of the Christian Church. There is also no hint of such a figure as John the Baptist.

Nonetheless, similarities between Essenes and Christians exist. Certain themes in their writings form a striking parallel. Both insisted that they were the New Israel with the New Covenant. Both based this on the authority of the Old Testament, and both referred to important events in the exilic period for their claims. Both had a leader who was understood to be the key to understanding the scriptures and what God was doing in history: the teacher of righteousness for the Essenes; Jesus for the Christians.

It has been hinted that some followers of Jesus might have joined the Essene Community after His death and resurrection. While evidence for this is rather scant, the possibility, however remote, cannot be ruled out entirely. Some of those touched by the message of Jesus might have found the sober lifestyle of one or the other branch of the Essenes more conducive to living out the "Good News" than mainstream Jewish society. And they may have found points of contact between that which Jesus taught and that affirmed by the community.

Yet, major differences between the two communities do occur, particularly in regard to eschatology. No specific fulfilment themes surface in Qumran literature. The New Testament writers were forward looking, but they also evidenced a pronounced backward glance: the resurrected Christ achieved salvation for humankind, once and for all. This theme is absent in Qumran literature. It raises the question: would it have been possible to have been a Christian and an Essene?

John Valk is a Ph.D. candidate in the Centre of Religious Studies at the University of Toronto.

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Story

Continents apart

Ron B. DeBoer

The smell of diesel fuel filtered up into Jason's nostrils as he made his way down the aisle of the Greyhound. It would be only an hour before he would arrive in Carver, where Beppe, with a Kleenex in one hand and a half a roll of peppermints in the other, and Pake, with his White Owl cigar between his teeth, would be sitting in the bakery waiting for him.

Jason anticipated the look of concern that would be in their eyes. He hadn't seen that look since summer vacation — years ago — when he and Pete shaved the hair off a neighbourhood alleycat and spray-painted its stubbly body pink. He had felt Pake's belt for that, even though he had slipped a couple of issues of *Time* magazine down the back of his pants.

But those were fun days. Jason used to love going to Carver in the summer and hanging around Stoopsma's Bakery, where his uncles and grandparents worked to "fill the customer's bellies," as Pake would say. Pake used to sit Jason on a bag of flour in the corner and let him eat all the almond tarts he wanted — if he promised he wouldn't tell Beppe. "Beppe twist my ear if she find out," he would say. When they went home at night, Pake would sit in his recliner and tell Jason stories about the days when he was a boy in Holland. His eyes would sparkle as he recalled the time he raced through Rotterdam on his souped-up motorcycle, and the times he and his buddies would sit on the bridge that stretched over the Friesma canal — the same bridge Mr. Bosch crossed every day after school — waiting to jump in and create an instant fountain on the schoolmaster.

Beppe would sit on the couch and shake her head, her eyes a little more serious than Pake's. "You were such a stinker, Pake," she would say.

This visit would be different. Jason could still hear his mother's voice through the kitchen wall as she talked to Beppe.

"I don't know what to do with him anymore, how to keep him busy. He's not doing so well in school, and we can't get him to do anything around the house without him complaining. He's got such a bad attitude toward work. I guess that good old Dutch blood is thinning out." Her voice sounded desperate, but then it changed.

"You'll have him then? You're sure you're still able? He is the last one." The last one? He wondered what that meant.

The phone call had transpired after Jason had stormed through the front door one day after school.

"I'm sick of this stinkin' paper route." He kicked the couch before flopping into it.

"You watch your language, young man," warned his mother, her hands on her hips.

"I'm quittin' tomorrow. I'm going straight down to the *Free Press* office and I'm tellin' them I'm through. A kid shouldn't have to get up at six every morning and get bitten by dogs and chewed out by customers because the paper's a little late."

His mother shook a finger at him. "You don't even know what it's like to work. When I was your age I gave every cent I made to my mom and dad. I may have complained, but I never quit."

Jason rolled his eyes. How many times had he heard that story? "Larry and Brian don't have jobs — their dads give them money whenever they need it."

"Well, Larry and Brian don't know the value of the dollar."

"Well, Larry and Brian don't know the value of the dollar." His impersonation of her sounded like a hoarse rooster. She stopped in her tracks.

"For starters, go to your room."

Jason's mother had gone through this whole ordeal with Pete, Cal and Rob. She had prepared herself for Jason.

Jason now knew she was serious that his being sent to his room was only the beginning. The bus ticket she had buried in his Corn Flakes confirmed that.

★★★★

A bristly man in musty clothes sat beside Jason as if he had a stiff neck. "Where you headed, son?"

"Grandparents' place." Jason fiddled with his seatbelt.

"What a coincidence. I'm going to see my grandson in Detroit." The man sounded as if he'd just uncovered some sort of mystery. "He's a banker, you know, a real success. Everything I always wanted him to be, everything I always wanted to be." He spoke as if he had rehearsed his lines. "Don't get to see him much. He doesn't have the time, and I don't have the room, if you know what I mean." He tugged at his lapels, filling a sunbeam with his impoverished dust. "The name's Harry. Harry Beaumont. What's yours, son?"

"Jason Van Schappen."

"You're Dutch then?"

Jason frowned. "No, my parents are."

The man laughed. "Don't be ashamed of your heritage, boy. I'm sure your grandparents wouldn't like to hear you talking like that. I wouldn't want my grandson talking like that." The man smoothed out the wrinkles on his sleeve. "You go to that Dutch Reformed church?"

"Yeah."

"And the Dutch school?"

"It's just a Christian school — it's not Dutch. Us kids aren't Dutch."

The man frowned and opened a newspaper. "You certainly aren't."

The bus, now on King Street, passed Mulhern's, the Roxy, and then approached Stoopstra's Bakery. Jason could see Pake and Beppe getting up from the table in the display room.

★★★★

"How's Jason?" Pake peered into the rearview mirror of his Pontiac as it turned onto Queen Street toward South Carver Village where he and Beppe lived in an apartment.

"Okay, I guess."

"And your mom and dad?"

"They're all right." Why did he have to bring them up?

Pake smiled into the mirror. "You get along now?"

Beppe elbowed Pake in the ribs and mentioned something to him in Dutch. Jason knew they were talking about him. That's the only time he ever heard his parents talk Dutch — when they had urgent things to say, things that couldn't wait until later and had to be said in front of the kids.

"You better go to bed when we get home, Jason, otherwise you fall asleep with your face in a cake. Tomorrow is Saturday — our busy day." Pake relit his cigar stub. "We have lots of orders for almond tarts." He winked into the mirror and Jason turned a little red. He felt like a kid again.

★★★★

"Isn't Beppe coming, Pake?" Jason opened the car door and jumped in. It was dark outside; most of the city was still asleep. Jason's dad used to joke that there were only two things open in Carver at four a.m.: Pake's eyes.

"Beppe? Nooo. Beppe can't work anymore."

"Why not?"

Pake unwrapped a cigar. "The doctor told Beppe she can't work anymore. She lose her ... her balance — she tips over sometimes. Oh, Beppe not like not working at the bakery." Pake looked at Jason. "She work in bakery since she was young girl. But now ... she stay home." He wheeled the car down William Street.

"Beppe is 83 now. She work for over 70 year."

"What's she do all day, Pake?" The car rolled into the driveway behind the bakery.

"Beppe visit a lot. She start her own business too." He pulled the key out of the ignition and then sat for a moment with both hands on the steering wheel.

"I bring home all the left-over pastries and cookies and Beppe sell them from the apartment. She loves it. She sets up table and opens the door for other ladies in the building to come and buy. She can't sit still, dat girl."

Jason smiled. He had inherited a sort of admiration for his Beppe. At church picnics, he would hear his dad and uncles bragging about their mother, who at over 80, was still working at the bakery. Most people couldn't believe that. They would shake their heads and try to imagine themselves still working at 80.

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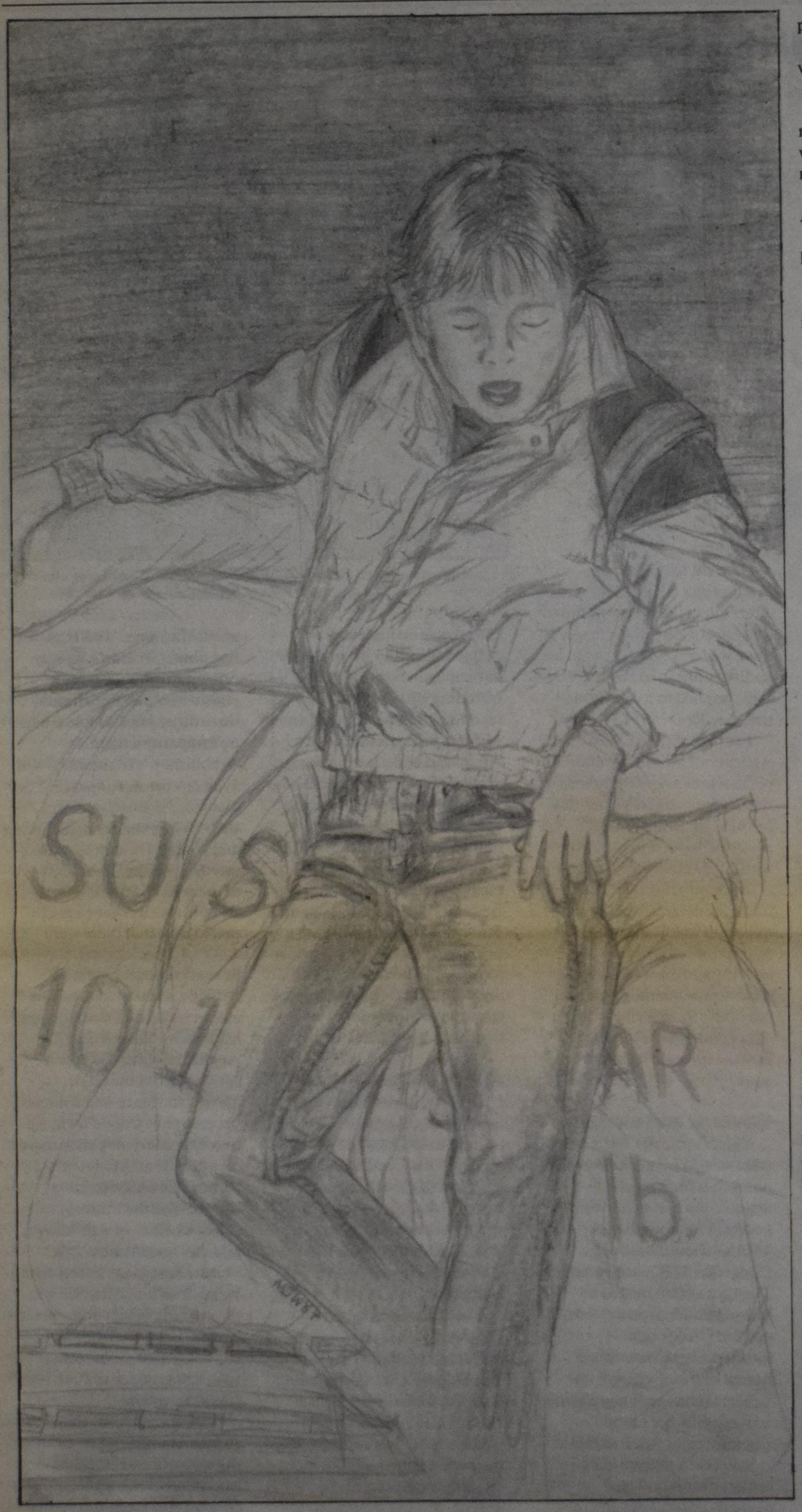

Then they would laugh. Jason could still remember Reverend Kooistra say that women like old Mrs. Stoopstra were a blessing from God, an example to others who sat around and were content with collecting "poogey." Jason's brothers had laughed at Reverend Kooistra's accent.

★★★★

Jason spent the day watching Pake squeeze out colourful designs onto the cakes, helping him add large scoopfuls of sugar to the mixing pot and learning how to place multi-coloured *gebakjes* into boxes so they wouldn't get crushed.

Pake's hands, no doubt created specifically for baking, moulded the edibles in an unconscious, flawless manner. He could take a plain, unornamented pastry and turn it into a piece of art, and he could do it fast. At 80, he worked just as hard as he had when he was a boy sweeping crumbs off the bakery floor in Holland; only he worked a little slower now. But he could still cut cookies twice as fast as Jason and his steady hands could sprinkle flour as evenly as any automatic strainer.

By mid-morning, Jason was dragging his feet; by closing time, he was sitting, slouched on a sack of sugar. Pake had to wake him and drive him back to the apartment.

★★★★

"Well, my bus leaves again in an hour." Jason watched Beppe carry the dinner dishes into the kitchen.

"Here's 10 dollars for helping today, Jason." Pake handed him an envelope he had pulled from his shirt pocket.

"I can't take this, Pake. I didn't do much." Pake waved his hand at Jason, motioning to him to keep the money. Jason slid the envelope into his back pocket.

"Maybe someday you come work at bakery."

"I'd like that, Pake."

"Or maybe you save up money and buy bakery." Pake worked his way over to his recliner.

"Fat chance," murmured Jason as he followed Pake.

Pake leaned forward. "You have a job after school?"

"Paper route, but I hate it."

"But you make money with it?"

"Yeah. Twelve bucks a week. Big deal." Suddenly Jason felt as if he was 15 again, like he had just woken from some deep dream.

"Pake and me work since we were little children. Pake used to sleep upstairs in bakery where he work." Beppe's eyes were on the old bakery in the painting above the couch.

"That's where I make money to buy motorcycle," said Pake, turning his hand as if it were clenched around a throttle.

Jason cut in. "Well, if I could work in a bakery, I'd like work too."

"I tell you what, Jason. If you finish high school then you can have job at bakery."

"Really, Pake? That's only in two years."

"Maybe I put you in charge of almond tarts." His laughter puzzled Beppe.

"Naw, I'd get too fat." Jason pushed out his stomach and slapped it with both hands.

★★★★

Jason stuck his head out the bus window and smiled. The odour of diesel was once again thick. "See you in two years."

Beppe squeezed Pake's hand as the bus maneuvered its way into the Saturday evening traffic. The anticipated words had now fallen from the lips of their last grandchild. Rob, a school teacher; Cal, a truck driver, and Pete, who was still in school, had all found bus tickets buried in their cereal when they were Jason's age. They, too, had wanted to work at the bakery — until they got older and decided Pake and Beppe worked too hard.

"Maybe he become a *dominee* in the *kerk* — he talk good enough." Pake smiled and Beppe linked her arm in his as they walked back to the car.

"Ja, but it's probably the only job with hours as long as baker's."

Ron DeBoer is a graduate from Dordt College in Sioux Centre. This September he will start teaching English at Chatham District Christian Secondary School, in Chatham, Ontario.

Illustrations by Marguerite Witvoet.

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Feature

New hope for beleaguered South Africa

John E. Plaatjes

My wife and I recently spent three months in sunny South Africa. It wasn't so much to escape the worst of the Canadian winter as it was to reunite with family and friends, some of whom we have not seen in 40 to 50 years.

We were in for a series of surprises. For people who grew up there, some changes we saw were almost unbelievable. You see, the South Africa we had left behind 17 years ago was one of strict racial segregation, stiff pass laws governing the movement of blacks, separate amenities, inter-marriage across the "colour line," etc. There used to be signs of the heavy hand of apartheid everywhere, on the trains and buses, on the beaches, in public places like parks, banks, post offices and libraries.

In a few die-hard interior towns some signs are still there and in some "verkrampte" pockets of resistance to Mr. Botha's reforms there are still some churches where a black man's presence raises eyebrows, in spite of the decision by the Dutch Reformed Synod that its church buildings are now open to anybody wishing to worship there.

This Dutch Reformed Church opens its doors to anybody, regardless of race.

Went anyway

From the start we were discouraged to go at all. From all sides we heard: "Will you be safe with so much unrest? Are you not afraid? Isn't the land burning?"

We went anyway, and were glad we did. Apart from enjoying the luscious fruit, the unsurpassable scenery, the wonderful hospitality, we were thankful to have met friends and family we have not seen for decades.

On our travels we met quite a few foreigners. Two of them were Canadians, both travelling alone. One girl from Nobleton, Ontario, we met on a bus. She had "done" the countries of Kenya, Malawi and Zimbabwe and was amazed at the highly developed cities of South Africa. Another young man from New Brunswick we met in a forest, far from the maddening crowds. Both told us they were glad they defied the doom prophets, seeing the country for themselves. They never knew the land would be so beautiful and that its hotels did not lag one bit behind those of Canada.

South African television

The South Africa we had left behind in 1970 had no TV. We discovered that this medium is gradually changing the face of the country. It cracks the walls of isolation; and, as someone jested, it is helping to bring South Africa at last into the twentieth century, since its introduction in 1976.

Compared with Canadian and American TV, the South African counterpart seems almost poverty-stricken, judging by the few channels available. One of them is aimed specifically at the black population, run mostly by blacks themselves. The content of the programming is very good, carries few advertisements, mercifully, and has a lot of sports features, political events and happenings on the borders of the land involving the armed forces.

The news appearing on TV is more toned down than that which you read in the newspapers, which are not state-controlled, but you are made aware of the unrest and the violence over the weekends in black townships like Soweto and the squalor of Crossroads.

While you are enlightened on the struggle of the army in its effective defense of the northern frontiers, you can also relax with Bill Cosby, follow the fortunes of Magnum, Spencer, or Angela Lansbury in *Murder She Wrote,* or waste your time with soaps like *Dallas* and *Falcon Crest*. There are, fortunately, some magnificent imports from countries like France, Britain and Germany, and local productions offering fascinating examples of participation by all sections of multi-racial South Africa. Documentaries and interviews are of excellent quality.

Whites understand the future

To the outside world, thanks to negative media exposure, South African whites are a stubbornly racist group of dogmatic bigots. People who believe anything, even that the moon is made of green cheese. Unless editors and journalists go and see for themselves, go where they like, talk to whom they like, this ignorance will continue to obscure the true facts. The real picture of the land does not filter through the international news media in general. There are the exceptions.

We went to theatre productions where black and white talent combined to put on top-rated shows and where there was no segregation in the audience like in old times. The same applied to ushers and ticket-sellers.

The majority of South Africans of all colours and persuasions sincerely believe that the country will some day be ruled by a multi-racial coalition government. Those who cling tenaciously to rigid white domination (*baasskap)* may as well try to hold back the tide, they say. What is clearly noticeable is that whites have seen the writing on the wall for the colonial mentality and paternalism. They have to adapt or die, as Mr. Pieter Botha expressed it a while ago.

Government sincere

Chief Buthelezi, head of the once war-like Zulu nation of 6-million, is for peaceful negotiation and a sharing of power. The comrades of the leftist African National Congress (ANC) do not agree. They are not interested in sharing political power with the present government. They harass and even fire-bomb the homes of those who are for peaceful change. They planned to stage another bloody demonstration on June 16th.

Is Pretoria sincere in its declared intentions to dismantle apartheid and to introduce a power-sharing structure of government? The answer, believe it or not, is "yes," if the present trends continue and if the comrades of the ANC do not hold back the dawn by their bloody antics. And the less the outside world holds a gun to the government's head, the quicker the process is going to be.

The government is determined to go ahead with its program of reform, now that they have received the mandate from the white electorate. Mr. Botha is not going to be put out by either the white extremists on his right, or by the apostles of violence on his left.

John Plaatjes and his wife in front of an Afrikaner-Dutch business located on a corner (hoek). "Hence," says Plaatje, "the nostalgic name, 'Hoek van Holland.'"

It is realized by the majority of peoples in South Africa, including whites, that reconciliation is not possible without justice and equity. Apartheid and a lasting peace are a contradiction in terms. The crux of the problem has been the historic denial of human dignity to the disenfranchised groups, especially the blacks. Apartheid has been in existence for over 300 years, since the hey-day of slavery. Non-whites have always been the underdogs, the underprivileged labourers of the country. All this has changed drastically.

Apartheid laughed at

The last time I heard apartheid being justified was in Ottawa in 1982, by the moderator of the Reformed Church of South Africa, Dr. Kobus Potgieter, when he spoke at the conference of the World Alliance of Reformed Churches. He was openly laughed at.

The Dutch Reformed Church (NGK) synod has declared apartheid "sinful." The Dutch Reformed Mission Church, of which Dr. Allan Boesak is the moderator, declared it a "heresy." During our recent trip I have not met one single minister of the gospel, white or coloured, Reformed, Catholic, Anglican, Baptist or Pentecostal, who can say a good word for apartheid. All are adamant it must be eradicated. The damage it has done to human relationships is incalculable.

It may come as a surprise to North Americans that no fewer than 16 of the most obnoxious, racist laws have been removed from the statute books. Again, it's just a matter of time before more will only be ugly reminders of the past.

Archbishop Desmond Tutu does not have the following that the media of the West would have us believe he has. Thousands of his own people are disillusioned with him. We had dinner with an Anglican priest, who is married to a cousin of mine. Both he and three other priests I know had no sympathy with their Archbishop's friendliness with avowed enemies of peace. They distanced themselves from their chief's stance on sanctions and from his disconsolate utterings on the issues. Scores of members of the Anglican church have left because of these things.

After preaching in Dr. Boesak's congregation in Bellville, I was astonished to meet a well-known teacher and leader who had left the Anglican fold and is now an active elder of the NGK.

Near the black and coloured townships of Cape Town, we drove by angry slogans sprayed on walls, like "Viva Arafat!" "Long live comrade Leila Khaled. Kill the traitors!" (Leila Khaled is a well-known hijacker and member of a Middle-east gang of terrorists.) What drew our attention was the warning in big, ominous red letters," "BEWARE JUNE 16," or, "Remember June 16", "Stay at home June 16th" aimed at students.

We hope and pray that June 16 has come and gone without the violence and bloodshed. May it have been a peaceful day for Soweto, for South Africa and for the world .... We must not give up on South Africa.

John Plaatjes in a retired pastor living in Mississauga, Ontario.

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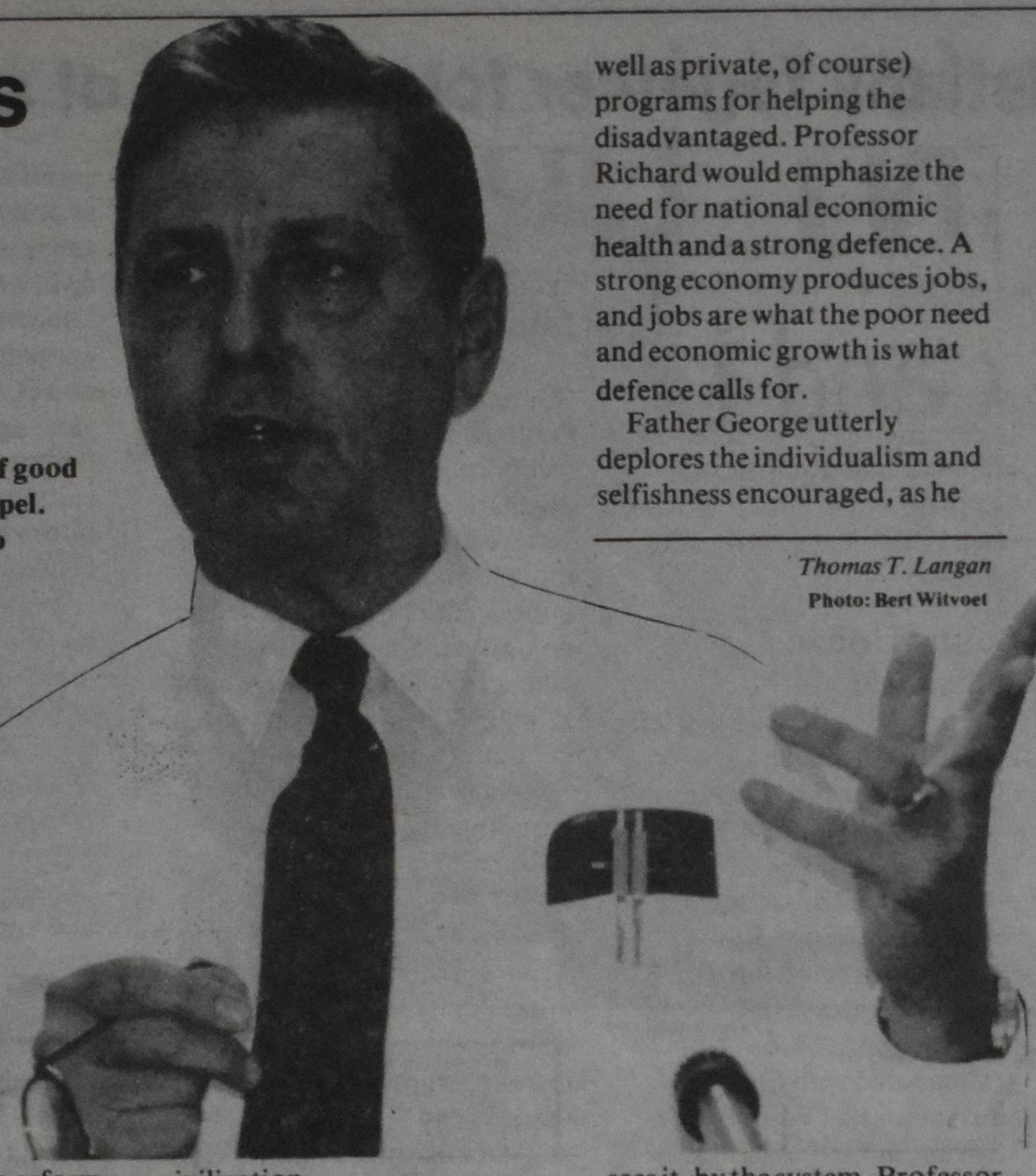
Feature

Bringing Christians together for survival of society

Thomas T. Langan

It is easy to call for co-operation between all Christians of good will to develop sensible public policies in the light of the gospel. But meanwhile, in the real world we are all doing our part to contribute to the polarization that keeps us apart.



Thomas T. Langan
Photo: Bert Witvoet

I am disturbed by the gulf separating my own particular feel for the complexities of the socio-political-economic situation and that of the solidly orthodox Christian or more liberal political convictions, what I shall call here the sincerely Christian moderate leftist. For it is such people with whom the more conservative (the moderately rightist Christian) must — and I believe can — work closely if the Christian community is going to be as influential in the public square as it ought to be.

For this reason, I propose to begin the present reflection with a little thought experiment intended to help understand better one of these Christians who is politically something of an enigma to me. This portrait will then be contrasted with that of a typical moderate right-wing Christian, to provide a paradigm for our further effort to find ways of bringing together such sincere committed Christians for common work on behalf of the common good.

Introducing liberal Father George

A Jesuit friend with whom I have worked closely on a theological journal for several years will serve as our example of an admirable Christian of the moderate liberal "left." (By "admirable," I mean simply that I, from where I view him, do, in fact, genuinely admire this man as a Christian and as a good priest and friend.)

What Father George sees and hears as he opens himself to the Spirit is a mankind that has been redeemed and so is once again essentially capable of goodness, a mankind which, if only somehow we would allow them to be "liberated," could build a peaceful and happy society. A kind of gospel optimism makes him a firmly convinced social democrat. I am convinced that this engaged Jesuit wants only the very best for mankind, and he believes with every fibre in his being that peace, justice and personal growth are, with difficulty, of course, attainable goals, if only we will strive constantly to open ourselves to the movement of the Holy Spirit.

There is evil in the world, of course. My friend sees the evil in our society crystallized in the Reagan administration. Not that he would ever have anything good to say about the Soviets, but they are far away and more a "red herring," so to speak, distracting us from our challenge which is to reform our own society, so far as we are in a position to influence it. He would not advocate utopian reconstruction of the society, he harbours, so far as I can discern, no grandiose plans, he dreams of no radical blueprints for social reconstruction.

He does believe ardently that we must continue expanding and improving the social welfare system. This we can afford to do by diverting considerable funds from bloated defense expenditures, by entering reasonable arms control arrangements, which I believe he thinks possible if the Reagan administration would only desire it, and by pulling in the horns of American interventionism. The very possession of nuclear weapons seems to him (as to the American Bishops) morally dubious at best.

Father George seems totally unconcerned with issues of the productivity of society. Generating more wealth is not the problem, as he sees it, but more equitable distribution of the wealth we already possess is. I suspect, on balance, he thinks our being this wealthy as a society is bad for us spiritually. The worry is not without foundation!

Professor Richard replies

On the same editorial board sits another friend, a layman, who likes and even admires Father George, and he even sympathizes with his feelings and views about the deficiencies of a materialistic civilization.

Professor Richard is convinced that free society's unique ability to produce and distribute wealth has provided masses of people with the opportunity to make something of themselves in a way never before experienced in history. He does not ignore the fact that many are having trouble making good use of these opportunities, and that wealth brings its own serious problems. But he still believes it is a better set of problems than those which overwhelm the poor.

So Professor Richard is especially worried about anything which might seriously compromise this wealth-producing machine. The "corruption" of welfare programs troubles him especially. He sees the "client state" produced by this corruption sap the energy of the society and divert increasing portions of our resources into non-productive redistribution. He sees it weaken the moral fibre of society.

A dialogue of the deaf

What strikes me when I observe these two Catholic Christian men of good will coming at the world from such different perspectives is how selective they are in what they seem to be willing to allow to count as issues of central concern, and how very differently they "read" certain situations. Father George would place greatest emphasis on perfecting government (as well as private, of course) programs for helping the disadvantaged. Professor Richard would emphasize the need for national economic health and a strong defence. A strong economy produces jobs, and jobs are what the poor need and economic growth is what defence calls for.

Father George utterly deplores the individualism and selfishness encouraged, as he sees it, by the system. Professor Richard instead marvels at the creativity, ingenuity and ever higher raising of standards achieved by democratic capitalist society, and he tends to look away from the evidence that society is becoming harder, more selfish, more greedy, more frenetic. He thinks this does not have to be; within the open and dynamic structures, individuals, families, and whole communities are free to live a more spiritual life. Father George thinks Professor Richard underestimates the pressures society puts on the individual to perform, and the aggressive, selfish way it establishes as the norm.

Father George sees the Nicaraguan revolution as something encouraging. Professor Richard as a Sandinist betrayal, leading into the tyranny of Marxist-Leninist dictatorship. And so on and on.

Neither seems to be aware of how much truth (and half truths) are to be found on the other side, neither seems to be willing to realize how complicated the problems really are. Neither seems to appreciate what is unique and different in the other's *experience.*

Some issues are life and death

But so what if they disagree on these much disputed and difficult matters? Obviously, different people do have different experiences and different temperaments. These lead to their conducting quite different sorts of lives. Father George, for instance, truly lives a life of poverty while Professor Richard, as you might suspect, plays the stock market. It is accepted that the most loyal of Christians will have different "vested interests," and hence different partisan views.

There is nothing wrong with this at all. Such is the stuff of which political life in a democracy is made. Except for one thing. Some issues are potentially life-and-death matters, and while knowing with any degree of certitude what the truth is about them is possible, achieving that adequacy and balance of view which merits the noble term "truth" is singularly difficult. Still as a community basically we had better be maintaining ourselves on a right course or we shall pay dearly for our errors.

That's the problem: in a sense, we cannot afford to have our leaders, those whom the mass respects and follows, be they political, episcopal, or intellectual leaders, caught in narrowly partisan positions of gross inadequacy. Survival of the free world depends on our leading our society in true paths. *Free society is now in mortal danger from the inadequacy of the positions held forth in an overly polarized debate on public policy issues which sees even the very best elements, men such as I have been describing, too divided.* Allow me to explain why I believe this is so.

Continued on page 12 ...

"...we cannot afford to have our leaders, those whom the mass respects and follows, be they political, episcopal, or intellectual leaders, caught in narrowly partisan positions of gross inadequacy."

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Bringing Christians together for survival of society

... continued from page 11.

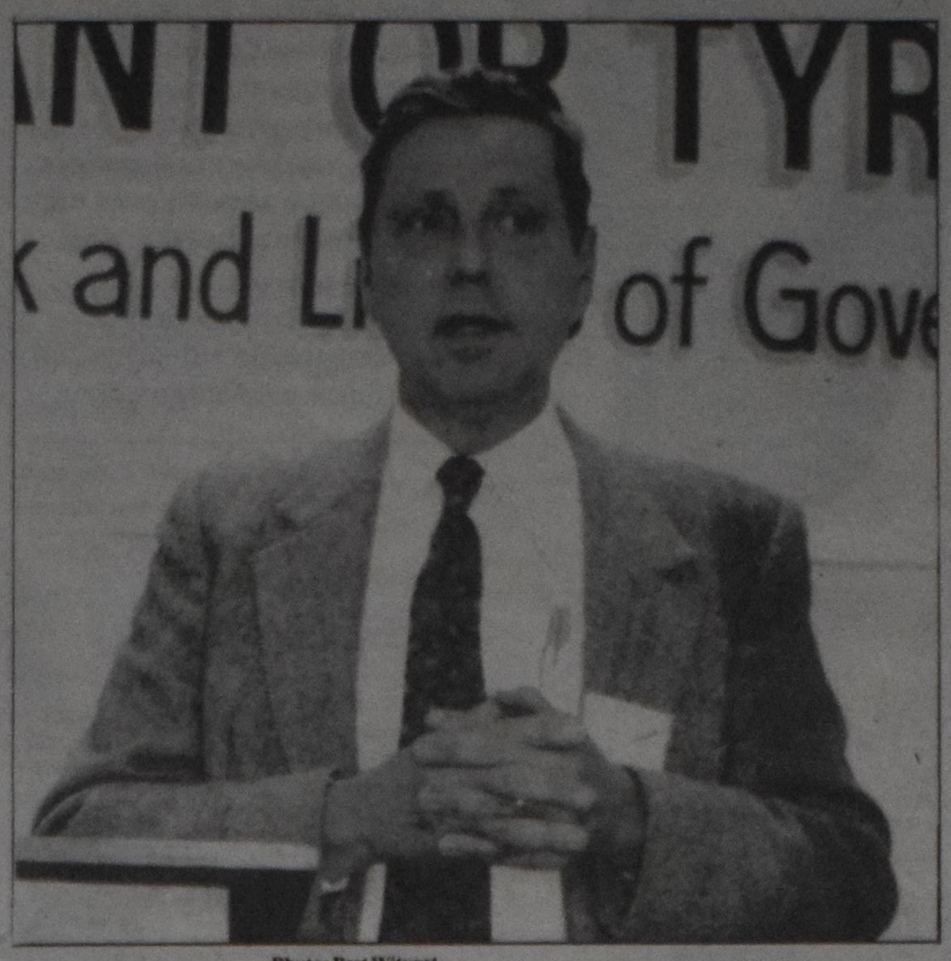

Photo: Bert Witvoet

Thomas Langan

Limited vision

I see a lack of awareness at work on both sides of the aisle in the great ideological debates. Most of my Christian friends on the right take too relaxed a view about the corrupting influence of selfish individualism which many aspects of our society do indeed encourage, or they simplistically blame all its deficiencies on "the liberals" and their "debilitating programs." I see little willingness to face the gravity of a social situation in which "the best" are run so ragged and become so distracted that minor things in life like friendship, time for contemplation and reflection and prayer, seem hard to find, nor is the need even very much felt anymore, and where "values" become much too purely material and running with the herd becomes a temptation few have the courage to resist. In short, *they fail to face the danger that YUPPIEism may pose an internal threat as grave as Soviet aggression does as an external pressure.*

On the left side of the aisle we observe wishful thinking about disarmament, a cavalier attitude towards Soviet aggression, double standards in judging U.S. and Soviet behaviour, and an unwillingness to face the colossal failures, the morally debilitating effects of parts of the social welfare system or the undermining of basic industrial capabilities through confrontation replacing co-operation.

Neither side seems to appreciate the fact that we are in a great world-wide struggle for the allegiances of men, that ideas count, that moral fibre is vital, that social coherence matters. All get caught up so exclusively in what Kierkegaard called "running life's errands" that they raise their sights too little to embrace the global situation.

And yet, that is our challenge. While we are not God, we live in an epoch of enormously enhanced awareness, in the midsts of an emerging world system, caught up in world-scale institutions, armed with powers and a concentration of sheer physical power undreamed of even 50 years ago, which are bringing the great old traditions and the cultures they have spawned into ever more intimate contact.

With all this technological and managerial power go new levels of responsibility: we simply must get a better understanding of the planetary situation, we must wisely consort together to get a balanced picture of what is happening, and of what can and ought to happen to our society.

It is an imperative necessity for survival that all men of goodwill be mobilized to work together to develop a wise understanding of our situation.

Christians of the moderate left and the moderate right, unite! Together a great effort can be made to see clearly, to accept all the hard realities and to demand the efforts and the sacrifices necessary for the noble experiment of democracy; social, political and economic, to continue.

Thomas Langan is Professor of Philosophy at Saint Michael's College, University of Toronto. The above article is excerpted from his speech presented at the Conference on the Task and Limits of Government, sponsored by the Christian Labour Association of Canada. The full text of his speech will appear in a conference publication to be issued by the CLAC.

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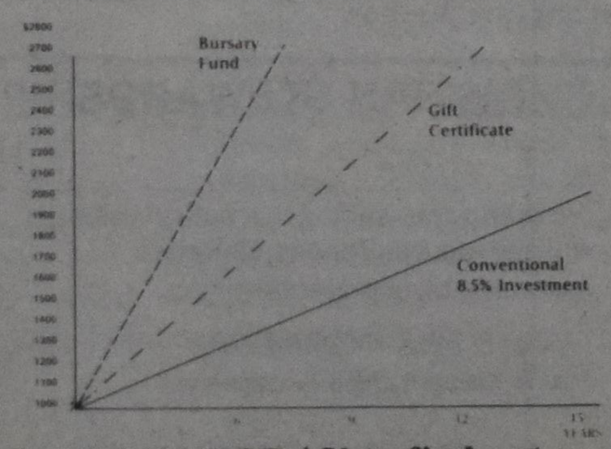

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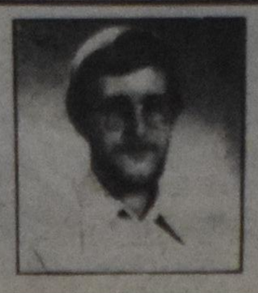

MEDIA SCAN

Henry Knoop

New Year's resolutions

I know January 1 is New Year's Day and the traditional time to make New Year's resolutions. Yet, as a parent and school teacher, I've often thought of the beginning of September as my new year — a time to begin anew, refreshed after a summer of preparation and relaxation, re-committed after a time of self-evaluation, encouraged by the support of fellow teachers, parents and students alike.

I think children respond to September in a similar manner. I see them arrive at school eager to begin again, determined to do better, excited about new opportunities. Summertime has been a good time for them to forget about last year (does one ever forget?), to set some priorities or goals, and to re-dedicate themselves to doing their best.

So here it is — July — and I'm thinking back over the past "media" year: what did we do well on as a family, what do we have to improve on, what are some things to watch out for? I'm thinking of New Year's resolutions for the coming season. Summer's a good time for that; it also provides a good opportunity to break some bad habits so that better habits can be established come September.

Television viewing is an example. Typically children watch a lot less television during summer than in the school year. Family vacations, long warm summer evenings perfect for playing outside and boring re-runs on the tube, all contribute to the decline in viewing time. Summer is a good time to re-establish viewing time restrictions because lots of alternatives are readily at hand.

Anyway, here are my New Year's resolutions; perhaps you'll make a list as well.

Believing that the best means of coping in our media-dominated society is by encouraging a healthy alternative lifestyle, we, as parents, resolve to:

1. promote and encourage a living, spiritual life for our children through regular devotions, church attendance, fellowship with other Christians and involvement in activities.

2. promote and encourage reading, crafts, games, discussion, music and a host of other options, in order to encourage well-rounded personal development, not restricting that development by television viewing alone.

3. spend time with our children, together as a family and individually as parent and child, experiencing life together, doing as opposed to watching.

Believing that we also have to develop skills in understanding, coping with and using the media, we resolve to:

4. continue to limit television viewing time in our home to roughly an hour per day, and whenever possible, to watch with our children, discussing programs and issues when appropriate.

5. to stay in touch by reading reviews and articles about television, movies and music, and encouraging our children to do the same, so that we together can make responsible choices about movies to see, records and tapes to buy and programs to watch.

6. to work with other parents and families in establishing some community consistency in guidelines for our mutual support and encouragement, and so our children do not feel that they are the only ones with "severe" restrictions.

7. to encourage our schools to develop and teach media awareness skills in units and courses and to develop a Christian response to the media of our day.

Concerning some specific media developments in our community that need response, we resolve to:

8. express our concern over unsupervised video parties for all ages, including videos at birthday parties, where the emphasis should be on social interaction.

9. become more knowledgeable about rock videos by watching them, reading about them and perhaps suggesting speakers to lead our community in responding to them, instead of condemning them outright.

Finally, believing that many media developments today are the result of the "unfolding of God's creation," we resolve to:

10. encourage our children to get involved in the media, to use newspapers, radio, television, videos and movies in service to the Lord.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Society

Gail Denham

This afternoon when I picked up the newspaper I read about the senseless, brutal slaying of three little girls.

I felt myself recoiling in horror as I read about those innocent children. My eyes filled with tears and I experienced a deep hurt in my chest — a very real physical pain.

My mind immediately raced to thoughts of my own four sons. I thought of how I would feel if one of them were attacked.

I long to be able to do something! I'd like to run to the parents and throw my arms around them, cry with them, somehow share their grief.

But what can I do from this far away?

I can pray.

Oh, Lord! Please be with those poor parents. Comfort them. By your tender mercy, let them know how you care for them. Be with the brothers, the sisters, the grandparents, the friends of these little ones.

If they are not Christians, Lord, draw them to you now. They can't take this without your help! And Lord, please cause that murderer to be apprehended quickly before he hurts anyone else.

It's scary reading through the newspaper. There's so much evil around us. If I didn't know Jesus Christ as my Saviour, I would panic!

As a Christian, I know my God is powerful and able to do mighty things. Jeremiah 32:17 says, "Ah Sovereign Lord, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you."

That's why when I read the daily news, I know it's important to talk to the Lord about what I'm reading.

In Philippians 4:6-7 we're told, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

The story of a house fire makes me stop to pray for the physical needs of the burned-out family. If a phone number is given for donations, I browse through our belongings to see what we can give.

News of accident victims causes me to pray for healing, for comfort and for a sense of God's presence with the individuals involved. It is often through grief, pain and suffering that people sense their dependency on God's grace and mercy.

The front page story about the Prime Minister's proposed overseas visit brings a prayer that God's name will be glorified through our nation and its Prime Minister. I pray for his safety and for the security of our nation.

The Apostle Paul says in 1 Timothy 2:1-2, "I urge that ... prayers ... be made for all men, for kings and all who are in high positions." So election reports remind me to pray for honesty in government, for God's choice of candidates, for moral, God-honouring legislation.

Many times a news story also brings the realization that in addition to prayer, action is needed. A letter to the editor, to a member of parliament, to the Prime Minister is an indication that as a Christian citizen, I care what happens in my country.

Letters to advertisers, to television studios, to civic groups, are also part of my Christian stewardship.

I'm ever more impressed that Christians must be heard, or else we will have to be satisfied to sit by and watch all semblance of biblically-based morality be swept under the carpet.

Nature cannot allow a vacuum. If the Spirit of God is not present and at work in our schools, our neighbourhood, our city, or our country, then something else must rush in to take over.

The Bible speaks of the Christian as the "salt of the earth" and the "light of the world." (Matt. 5:13-14) We are the *only* representatives of Jesus Christ to the unsaved world. If we are not praying for the ungodly and for the world situation, then it should come as no surprise when conditions grow worse.

There's good news and bad news every day. Many times the bad news is so horrifying and depressing I can't handle it. Yet I'm convinced there is nothing too hard for God to handle. The Word assures me that God controls world events, no matter how bleak circumstances appear.

Answers to my prayers? I seldom know the outcome. It's in God's hands. I do know in James 5:16, there's the promise, "The prayer of a righteous man [and woman] is powerful and effective."

And I know this — when God burdens me to pray, I must respond. That's why I pray my way through the newspaper.

Gail Denham lives in Newberg, Oregon.

Massive walkout by unions hits B.C.
Tory MP's motion on rights of fetus defeated 89-62
INSIDE
Superpowers finish draft of missile de
Bid to restore death penalty clears a House
PM plans to raise apartheid issue
Leaders seriously divided on stance
Police use tear gas to break blockade by N.B. woodsmen
Post office appears headed for costly strike, report warns
Army aware of thalidomide risk, did not act, War Amps chief says
Fawn Hall
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broke
Wife abuse may hurt a
court rejec
bid by Ontario, stat
to curb acid pollutio

Praying through the newspaper

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Catholic bishops urge discussions on free trade

Bert Witvoet

OTTAWA — "The time has come for a nation-wide inquiry and public debate on the question of free trade" say the seven bishops of the Social Affairs Commission of the Canadian Conference of Catholic Bishops.

To initiate discussions in their own church communities they have issued a 30-page booklet *Free Trade: At What Cost?* The booklet contains suggestions for three workshops which are meant to foster study and reflection on the ethical questions surrounding the issue of free trade between Canada and the United States.

Urge study of cost

In the introduction the bishops state that "a comprehensive free trade agreement appears to be the centrepiece of a major strategy to restructure Canada's economy and society for a high-tech market future." The bishops fear that the cost of this restructuring is not understood by those employed in "various businesses, manufacturing industries, agricultural enterprises, service industries, cultural activities and the resource sector of our economy."

For that reason the bishops invite local faith communities across Canada to become involved in a process of study, discussion, and action on some of the social and ethical implications of free trade.

Perspective of the poor

For Christians to get involved in political and social issues is "acting in the tradition of the ancient prophets of Israel," say the bishops. They point to the example of Amos, Micah, Jeremiah, Hosea and Isaiah.

They also remind Christians that Jesus Himself "taught us to look upon everyday life from the perspective of those who have become the victims of injustice in society," referring to Matthew 25:31-46 — "For I was hungry and you gave me something to eat."

The bishops are following the Catholic Church's social teaching of the "preferential option for the poor and the value of human work" as they prepared the booklet on free trade. They quote encyclical *Populorum Progressio* by Paul IV, who warned two decades ago that "inequality of market systems ... allows the more powerful nations to dominate the weaker ones."

It must be noted that in this instance the bishops have decided not to do the reflections themselves, but they encourage Christians to study "free trade" in local settings. Perhaps they have learned something about too great involvement of the church in matters of state.

The workshop booklet is available from the Canadian Conference of Catholic Bishops, 90 Parent Ave., Ottawa, K1N 7B1 (Tel. 613-236-9461

Free University in Amsterdam: losing Christian identity?

AMSTERDAM, The Netherlands (RES) — Around the year 2000 there may not be enough scholars who are willing to subscribe to the Christian basis of the university to fill all the vacancies in the teaching staff at the Free University (VU). This concern was expressed by Drs. Harry J. Brinkman, chairman of the governing board of the VU. If this happens, says Brinkman, it will have a serious adverse effect on the Christian character of the university. It already happens regularly that the requirement of expressing agreement with the basis of the university is being waived. The basis states that the purpose (doelstelling) of the Free University is obedience to the gospel and the service of God and His world. Recent investigations have shown that the majority of today's VU students have virtually no ties with a church.

Share the Vision!

The world is complex, confusing and secula...

Calvinist Contact

...e with our

...and addresses ...elieve would ...ur-week free ...ntact at

Memo: to Stan

We've been running these "Share the Vision" ads with good results. But one of these times someone's going to ask "What exactly is CC's vision?" We should be ready for that. Here are some brief points that we can work into an answer.

- CC wants to look to the Word of God for instruction and to listen to the Holy Spirit for guidance in its journalistic task.
- Secular newspapers, in their attempt to be neutral, often leave out the heart of an event. That heart has to do with the question "Who are we in relationship to God, ourself and neighbour?" CC does not avoid that central question.
- Christian reporters must reveal the truth, not preach it. They don't tell the readers what they think of a certain person, but the questions they ask and the details they provide will reveal the person to the reader.
- What's news? Someone once said "When a dog bites a man, that's not news; when a man bites a dog, that's news." I disagree. Rather than focus on the strange, bizarre and sensational, CC should focus on developments that are significant. Readers should learn about things that make a difference rather than about things that are different.
- I look upon CC as a vehicle of hope, inspiration and guidance. Rather than focus on what others do wrong, let's focus on what God allows us to do in the latter half of the twentieth century.

Maybe you can think of some other ideas, Stan. It's good to be prepared.

Bert

P.S. I'm going to be out of the office tomorrow for an interview with Gorbachev.

1 Name (P... Address

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Postal Code

May we tell them you suggested their names? ☐ Yes ☐ No _____

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Send to: "Share the Vision," Calvinist Contact, 99 Niagara St., St. Catharines, Ontario L2R 4L3

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All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra.
Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.
NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

BAELDE-SPEELMAN: Martin and Henriette give thanks to God for the safe arrival of another precious little daughter. CASSONDRA LYNN was born May 30, 1987, at 11:20 p.m., weighing 8 lbs. 12 oz. She is a little sister for Toniette; the eighth grandchild for Mr. and Mrs. M. Speelman of Strathroy, Ont., and the sixth grandchild for Mrs. M. Baelde of Aylmer, Ont. Another great-grandchild for Mr. and Mrs. C. Sproelstra of St. Thomas, Ont., and Mr. P. Speelman of Strathroy, Ont.
Home address: 47 Warren St., Aylmer, ON N5H 1G2

HARBERS: With praise and thanksgiving to God, we, Albert and Linda (nee DeVries), are proud to announce the arrival of our first child, ROBERT WILLIAM, on June 16, 1987, weighing 8 lbs. ½ oz.
R.R.#1, Brinston, ON K0E 1C0

SEMPLONIUS (nee Pel): With joy and thankfulness to God, we, Redge and Sue, are happy to announce the birth of our first child, KEVIN HENRY. Born May 31, 1987, weighing 9 lbs. 4 oz. Proud grandparents are Mr. and Mrs. H. Pel of Peterborough, Ont., and Mr. and Mrs. H. Semplonius of Bowmanville, Ont.
Address: 307 - 573 N. Service Rd., Mississauga, ON L5A 1B6

Marriages

KRANENBURG-SCHENK: Rev. and Mrs. Kranenburg of London and Mrs. Schenk of Chatham, are happy to announce the wedding of their children YVONNE and BRIAN. This celebration of love will take place, the Lord willing, on Saturday, July 18, 1987, at 11 a.m., in Grace Chr. Ref. Church, Chatham, Ont.
Future address: 3-513 Mark St. S., Thunder Bay, ON P7E 1M6

LISE-KALDEWAY: Rev. and Mrs. Markus Lise and Mr. and Mrs. Herman Kaldeway are happy to announce the forthcoming marriage of their children, PAULINE MARIE and WILLIAM TODD, on July 25, 1987, at 4:00 p.m., in the Rehoboth Chr. Ref. Church of Bowmanville. Rev. Markus Lise officiating.
Future address: Redeemer College, Ancaster, ON L9G 3N6

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Marriages

LOS-DEES: With joy and thanks to God, Cor and Loura Los of London, Ont., are happy to announce the marriage of their daughter, TERESA to ARNOLD, son of Jack and Audrey Dees, Talbotville, Ont. The ceremony will take place, D.V., Saturday, August 1, 1987, 2 p.m., in the First Chr. Ref. Church, Calgary, Alta.
Mailing address: c/o P. Algra, 4911 26 Ave. S.W., Calgary, AB T3E 0R3

MULDER-VAN LEEUWEN: "Unless the Lord builds the house, the builders labour in vain." (Ps. 127:1a)
Believing that the Lord has begun the foundation, Mr. and Mrs. Koop Mulder wish to announce with joy the marriage of their daughter, JEANETTE to JACK Van Leeuwen Jr. The marriage will take place, the Lord willing, Aug. 15, 1987, at 3:00 in the afternoon at Mayfield United Church, R.R.#4, Brampton. Pastor Dan Gritter of Living Hope Chr. Ref. Church will officiate.
Future address will be R.R.#4, Brampton, ON L6T 3S1

VAN LEEUWEN-HOITING: With joy and thanks to God, Roel and Jane Van Leeuwen are happy to announce the marriage of their daughter VERONICA ANN to BRIAN, son of Ray and Willy Hoiting. The ceremony will take place, the Lord willing, Saturday, July 25, 1987, at two o'clock in the Second Chr. Ref. Church, Brampton, Ont. Welcome to our family, Brian! Our love and God's blessings in your future together, Veronica and Brian.
Dad, Mom, Yvonne, Paul, Trevor, Patrick, Bernadine and Grandma Paulusma.
Future address: 2692 Hollington Cresc., Mississauga, ON L5K 1E7

WINTER-WASSINK: "Yes, Lord, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts." (Isa. 26:8)
With thankfulness to God for leading us to each other, we, JANETTE E. Winter and DICK E. Wassink wish to announce our coming marriage. Our parents are Peter and Nell Winter and Evert and Klaziena Wassink. Our wedding will take place, D.V., on July 18, 1987, at 3 p.m., in Redeemer Chr. Ref. Church of Sarnia with Rev. John Suk officiating.
Future address: R.R.#6, Forest, ON N0N 1J0

Anniversaries

Wellandport Hamilton
1962 July 13 1987
"... but with God all things are possible." (Matthew 19:26b)
With thanks to God for His abundant faithfulness, we celebrated with our parents,

HENK and JOANNE KNEVEL
(nee Colyn)

the occasion of their 25th wedding anniversary on July 13, 1987.
Dad and Mom, every day we give thanks for the many blessings which God has bestowed on you as husband and wife and us all as a family.
Truly we can all believe that "with God all things are possible."
It is our prayer that God will continue to richly bless you in the years ahead.
With love from your children:
Andrea & John Mulder (boyfriend) — St. Catharines
Michelle & John Wassenaar — Jarvis
Almyra — St. Catharines
Peter — at home
Home address: 13 Crocket St., Hamilton, ON L8V 1G8

Anniversaries

1947 July 31 1987
"Give thanks to the Lord for He is good." (Psalm 136:1)
With all the praise and glory going to our heavenly Father, we thank the Lord that our parents may celebrate 40 years of marriage.

JOHN and MARIE COLYN
(nee Schreuders)

May the Lord continue to be near you and richly bless you in the years to come.
Congratulations Mom and Dad, with love from:
Hans & Sandy
Nick & Betty; Scott, Julie, Jeremy
Walter & Amy
Open house to be held on Saturday, Aug. 1, 1987, at the Alliston Chr. Ref. Church. Come help us celebrate. Best wishes only, please.
Home address: Box 248, Alliston, ON L0M 1A0

Hamilton, Ont. Chatsworth, Ont.
1962 July 20 1987
"The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace." (Numb. 6:24-26)
It is with thanksgiving and joy that we, children and grandchild, wish to announce the 25th wedding anniversary of our parents,

AL and JANE LUNSHOF
(nee Bruulsema)

God has truly manifested the blessing of their wedding text on their marriage and our family. We thank Him for the privilege of having Christian parents and look forward to celebrating many more anniversaries with them.
Gina Lunshof — Hamilton, Ont.
Angela & Peter VanZyverden; Laura — Owen Sound, Ont.
George & Renee Lunshof — Keady, Ont.
Linda Lunshof — at home
Home address: R.R.#3, Chatsworth, ON N0H 1G0

Victoria, B.C. Abbotsford, B.C.
1962 August 17 1987
(Rev. R. Popma)
With praise and thankfulness to God, we wish to announce the 25th wedding anniversary of our daughter and son-in-law,

PAUL and MARGARET POSTMA
(nee Koel)

and hope to celebrate this occasion on Aug. 21, D.V.
Love and congratulations from:
Mom and Dad Koel
Their children:
Peter & Nancy (girlfriend)
Darren
Monica
Carla
Best wishes only, please.
Home address: 4246 Bridgeview St., R.R.#1, Matsqui, B.C. V0X 1S0

Grand Rapids Chatham
1962 August 1 1987
With thanksgiving in our hearts, we wish to announce the 25th wedding anniversary of our parents,

JAMES and IRENE TUININGA
(nee Westerhof)

We thank you for all the love you have given to us over the years. May God richly bless you in the times to come.
Love from your children:
Curtis
Ken
Karen
Denise
Home address: 4 David Cresc., Chatham, ON N7L 2H6

More obituaries on next page.

Anniversaries

With gratitude and joy to our Lord we celebrated the 25th wedding anniversary of our Dad and Mom,

HENRY and DIANE
VAN BARNEVELD
(nee Bebingh)

We pray that the Lord will continue to bless and to keep them in His care for the coming years.
With love from your children:
Wilma
Gordon & Sonja (girlfriend)
Home address: 1329 Wiltshire Dr., Sarnia, On N7S 4N9

Meppel Chatham, Ont.
1942 August 1 1987
"Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name. For the Lord is good and His love endures forever; his faithfulness continues through all generations."
Together with our parents, we praise God in celebrating the 45th wedding anniversary of:

HENRY and ALICE ZANTINGH
(nee Appelmelk)

Their children and grandchildren:
Jack & Stefka Zantingh; Kristen, Billy, Maaike — London
Steffie & Tony Bodini; Richard, Connie — Chatham
Bert & Corrine Zantingh; Cindy, Joel, Stephanie, Jonathan — Chatham
Hans & Brenda Zantingh; Leah, Sarah, Rebecca, Johanna — Surrey, B.C.
Johanna & Pat Desaulnier; Nicole, Stephen, Aimee — Chatham
Jenny & Jack Dekker; Janice, Krista, Angela — Chatham
Mike & Deeney Zantingh; Chantelle, Tim, Alisia — Smithers, B.C.
Clarence & Laura Zantingh; Suzanna, Michael, Gregory — Sarnia
Petra & Barend Biesheuvel; Naomi, Stephanie — Montreal
Fred & Liz Zantingh — Chatham, Ont.
Anita Zantingh — Chatham, Ont.
Open house from 2-4, August 1, 1987. First Chr. Ref. Church, Tweedsmuir East, Chatham, Ont.
Home address: 33 Burton Ave., Chatham, ON N7M 4Z6

Obituaries

"Let not your hearts be troubled; trust in God, trust also in me. In my Father's house are many rooms, if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." (John 14:1-3)
The Lord in His wisdom, quite suddenly, took home on June 4, 1987, in her 82nd year,

WILMA (Wytske) HOEKSTRA
(nee Petrusma

Beloved wife of Ralph Hoekstra.
Dear mother of:
Frances & Ido Nydam
Peter & Audrey Hoekstra
Arthur & Margo Hoekstra
Dear beppe of 12 grandchildren and four great-grandchildren.
Mailing address: 40 Elm St., South Chatham Village, Apt. 103, Chatham, ON N7M 6A5

"Door genade ben ik een kind van God."
Vanuit Holland ontvingen wij het bericht dat God plotseling tot Zich genomen heeft onze lieve zorgzame vader en opa,

PIETER RUSTICUS

op de gezegende leeftijd van ruim 90 jaar. Sinds 26 april, 1982, weduwnaar van Aaltje Gerritsen.
Leeuwarden, 23 juni 1987.
Betty en Peter Keesman
Alicia, Clarence
27 Mordon Court, Brampton, ON L6V 2B5

Obituaries

The Lord took unto Himself into eternal glory, our faithful member and friend,

HARMEN BOOTSMA

May the God of grace, comfort and strengthen Mrs. Bootsma and her family in their sorrow.
Revelations 15:3.
Mount Hamilton Friendship Club.

In the blessed assurance of being promoted to glory, our dearly beloved husband, father, grandfather and great-grandfather,

JOHN TRIEMSTRA

passed away in his 85th year at Peel Memorial Hospital, Brampton, on July 1, 1987.
Survived by his wife Barbara.
Father of:
Barbara & Ron Vanderheide — Woodstock
John & Lemmy Triemstra — Parry Sound
Stan & Eleanor Triemstra — Woodstock
Charles & Elsie Triemstra — Woodstock
Tilly & Henry VanSchepen — Woodstock
Betty & Henry Schut — Woodstock
Grandfather of 44 grandchildren and 26 great-grandchildren.
Also survived by one brother and three sisters in Holland.
The funeral service was held on July 4, at the Maranatha CRC of Woodstock, with Rev. Peter De Haan and Rev. Peter Van Egmond officiating.
"Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses." (1 Tim. 6:12)
Mailing address: Mr. H. Van Schepen, 481 Manitoba Rd., Woodstock, ON N4S 8R9

On June 26, 1987, the Lord took into His glory our beloved mother, grandmother and great-grandmother,

PIETJE VAN REENEN
(nee De Boer)

at the age of 91 years.
She was predeceased by her husband Jan Willem Van Reenen (1977) and her son Siebe Jan Van Reenen (1953).
Her children:
Gezina Van Selm — Den Haag, Holland
Aafke & Norbert Schiestel — Sarnia, Ont.
Case & Tina Van Reenen — Sarnia, Ont.
Ann & John Nyholt — Sarnia, Ont.
William & Audrey Van Reenen — Sarnia, Ont.
Nell & Bill Barneveld — Sarnia, Ont.
27 grandchildren, 47 great-grandchildren, and one great-great-grandchild.
Psalm 89:1-8
The funeral service took place in the Second Chr. Ref. Church, Sarnia, Ont., on June 29, 1987, with Rev. J. Jongsma officiating.
Mailing address: 1873 Brigden Sd. Rd., Bright's Grove, ON N0N 1C0

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Classifieds

Obituaries

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. May soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm 42:1-2)
The Lord called unto Himself suddenly on Wednesday, June 24, 1987, at the age of 48 years,

BERTHA ALIDA HELENA WYBENGA
(nee Riemer)

Beloved wife of John Wybenga, Jarvis.
Much loved daughter of Gepke Riemer-Algra and the late Gerrit Riemer — Gorssel, Holland
Dear sister of:
Leo & Anne Riemer — Guelph
Sid & Frederika Riemer — Dunnville
Ida & Raymond Bakker — Rauwerd, Holland
"Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint." (Isaiah 40:31)

Accommodations

21-year-old Ryerson student looking for **accommodation** or others to share a house or apartment in the downtown **Toronto area.** Contact: Sandra Wynia, 508-33 Leaside Dr., St. Catharines, ON L2M 4G2. Phone: (416) 937-2700.

Christian young lady, non-smoker, looking for an apartment in the Rexdale area for the first of August or the first of September. You can call collect at 416-937-4583 and ask for Margaret.

Ministers

Shalom Chr. Ref. Church of Brantford, Ont., is in need of a minister willing to preach a Dutch service at Shalom Manor in Grimsby on Aug. 2 at 9:45 a.m. Also in need of a minister to preach at Shalom Chr. Ref. Church, Brantford, on Aug. 30 at 7 p.m. Phone (519) 752-2916.

Grace Chr. Ref. Church of Cobourg, Ont., is looking for ministers to take preaching assignments during the months of August and September. Please contact Herman Kapteyn (Vice-Chairman) (416) 342-3131 or Bert Neutel (Clerk) (416) 349-2581.

Real Estate

150 acres, two barns, one dairy, one beef. Bush. River. Three bedroom home, 200 amp. hydro. Asking $165,000.00. Half down.
200 acres suitable for beef and hogs. Open bottom land. Bush. Brick home. Large barn. Two silos. Extra 100 acres may be purchased if required.
50 acres all workable. Newer two-storey home, four bedrooms. Main floor family room. Double garage. Bank barn. Steel implement shed.
290 acres, 45 cow, free-stall barn. Heifer barn. Double four milking parlour. Two silos. Four-bedroom brick home.
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Above properties near Christian school and church.

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Ph: 519-291-1544 eve.
Albert Carson 291-1395 or
Helen Cullen 291-1709

Personals

Het consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:
TER BRAAK, Jan Hendrik, geboren op 24 juni 1922, laatstbekende woonplaats in Nederland: Ambt Delden, naar Canada vertrokken op 2 mei 1951.
JANSEN, Hendrik Willem, geboren op 17 maart 1922, laatstbekende adres in Nederland: Magelhaenstraat 38C, Amersfoort, naar Canada vertrokken op 10 juni 1958.
MOERMAN, Dirk, geboren op 8 november 1921, laatstbekende adres in Nederland: Bakkerstraat 15, Roden, naar Canada vertrokken op 12 juli 1983.
NAN, Petrus A.W., geboren op 8 juni 1935, laatstbekende woonplaats in Nederland: Castricum, naar Canada vertrokken op 4 december 1981.
VAN DE PUTTE, Benjamin Frederik, geboren op 28 november 1953 te Den Haag, laatstbekende woonplaats in Nederland: Den Haag, naar Canada vertrokken op 30 juli 1981, gewoond hebbende in Erin, Ontario en Mississauga, Ont.
ROSKAM, Geertruida, geboren op 26 november 1896, laatstbekende adres in Nederland: Varnebroek 16, Alkmaar, naar Canada vertrokken op 5 september 1985.
SAUER, Frederik, geboren op 10 maart 1941 te Schiedam, laatstbekende adres in Nederland: Pottenbakkersdonk 406, Apeldoorn, naar Canada vertrokken op 20 maart 1987. Reeds eerder in Canada woonachtig geweest, t.w. in Winnipeg, Manitoba en Calgary, Alberta.
TREFFERS, Karel Johannes, geboren op 30 september 1959 te Haarlem, laatste woonplaats in Nederland: Haarlem, naar Canada vertrokken op 24 november 1983, laatstbekende adres alhier: 1750 Bloor St., E., Apt. 904, Mississauga, Ontario.

Consulate-General of
The Netherlands
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Tel: (416) 598-2520

Vacations

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Ride needed to Dordt College to arrive on Aug. 25 or 26. Please contact Henry Wesselius at (416) 623-4120.

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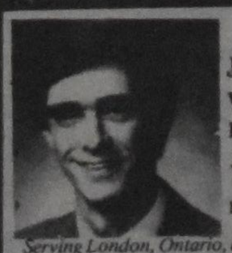

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General Insurance office requires **secretary.** Experience with computers and familiarity with insurance office work will be helpful but is not a necessity. No phone calls. Resume to Mr. P. Toering, Nelson Insurance Brokers Ltd., 453 Plains Road, West, Burlington, ON L7T 1H1

Teachers

CHILLIWACK, B.C.: Chilliwack Chr. School invites applications for one teachers position for **Grade 1/2 combination,** a possible part-time position filled for Grade 2. Please send resume to: Mr. Jim Bleeker, Chilliwack Chr. School, 9750 McNaught Rd., Box 161, Chilliwack, B.C. V2P 6G2 or call 604-792-4171.

SMITHERS, B.C.: The Christian Elementary School and Bulkley Valley Christian High School, P.O. Box 4322, Smithers, B.C. V0J 2N0, need a part-time teacher in **life skills (home economics)** for grades 8, 9 and 10 and/or **learning assistance for Grades 1-10.** Please contact: Principal R. Moeliker at (604) 847-2805.

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Help Wanted

Needed: A live-in lady to assist in the house and help with husband. Liberal time off; driving an asset. Possibly a mother from Holland who would like to come to Canada for an extended visit. Starting Sept. or Oct. Will discuss remuneration with applicant. Phone: (416) 335-1933, Burlington, Ont.

General Insurance Brokers Office in South Western Ontario requires an experienced full-time administrative person for clerical and general office duties. A R.I.B.O. licence required or able to be licenced. Computer experience an asset. Please reply in confidence to file #2465, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Modern 650 sow farrow to finish hog operation, near Winnipeg, is looking for a manager. Applicants should be familiar with feeding systems, electricity and plumbing. Send resume to: Robert Reinink, Box 25, Dugald, MB R0E 0K0. Phone: (204) 853-7356.

Help Wanted

Receptionst/word processor wanted at Institute for Christian Studies to start Aug. 24.
Duties include: answering phones, word processing, mail, etc. Exposure to Word-Perfect or other word processing is an asset; good typing (min. 50 WPM) is essential.
Please call: Alice de Koning at (416) 979-2331 or apply to ICS, 229 College St., Toronto, ON M5T 1R4

Grower wanted. We need an experienced person for our specialized flowering 4-inch pot plants. Must be able to supervise, be responsible and ambitious.
Location: 70 km southwest of Toronto.
Send resume to file #2466, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

E.C.E. graduate needed for Christian nursery school and day care in Niagara Falls beginning Sept. 1. Opening available for assistant supervisor. If interested call (416) 374-2681 (days) or (416) 935-9318 (eve.).

Estimator / Project Co-ordinator
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operating in the greater Toronto area.
Successful applicant will have a minimum of 5 years design / build experience. Attractive salary and benefit package.
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The Christian Labour Association of Canada
has a vacancy in its Rexdale-Toronto office for a full-time

junior secretary

The work involves general office duties, including typing of contracts and manuscripts, and filing of documents and correspondence. Some experience on computers would be an asset.
Salary commensurate with experience.
Send applications and resume to:
CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3
Attention: Ed Vanderkloet

Hope Centre Inc.
an alternate day program for mentally handicapped adults, seeks applications for the following positions:
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- **Community awareness assistant**
- **General program assistant**

These positions to start before August 1, 1987.
For more information call
Margaret Louwes or Patricia Kostishyn
at (204) 586-9679
and send resumes to:
Hope Centre Inc.
240 Powers St., Winnipeg, MB R2W 5L1

Christian Home Association of Mount Hamilton

Attention General Contractors

The Christian Home Assoc. will soon be in the position to call tenders for the construction of a 30-unit Senior Citizen Home, to be built on property adjacent to the Mount Hamilton Chr. Ref. Church.
Qualified contractors, who are interested in being placed on the "Invited Bidders List" are requested to inform the association.

Please call or write to:
J.D. Schotsman
48 Malton Drive, Hamilton, ON L9B 1E7
416-383-7334

Events

Mozambique church celebrates despite famine

GENEVA (RPS) — The Presbyterian Church of Mozambique celebrated its 100th anniversary in mid-July of this year. What is extraordinary is that this church has grown since 1977, when the parishes were almost empty, to an active, vital denomination in an officially atheist society. Each of the congregations carries with it its own history, not only of the church, but of the region in which it lives. For instance, when the chief of a tribe accepts the gospel, he must not only be able to tell the story of Christ but also of the tribe and the whole area in which the church finds its mission and witness. Joining the value of one's traditions with the transcendent value of the gospel has helped this denomination to grow.

What is even more remarkable is that, according to reports from the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service (CICARWS), Mozambique has succeeded Ethiopia as the worst famine affected country in Africa. Some 3.9-million people are at risk and partly starving, out of a total of about 14-million inhabitants. An estimated 400,000 people have crossed the borders into safe neighbouring countries — a somber reality which could easily have postponed festivities. Nevertheless, with terrible shortages in food and material goods of any kind, the Presbyterian Church of Mozambique is not only going ahead with its celebrations but is doing so joyfully and with the total commitment of its members. Youth are particularly active and offer a special contribution to the church as a whole and to the centenary in particular: raised in a context of contradictions between atheism and faith, the young people are particularly keen in relating social needs to spiritual realities. The celebrations took place between July 13 and 19, 1987.

New film centre planned in Montreal

MONTREAL, PQ (CP) — A $175-million film production centre will open in Montreal in 1989, the CBC announced Monday.

A consortium led by Astral Bellevue Pathe Inc. will build the 92,903-square-metre centre on land the CBC owns near the corporation's tower in the east central area of the city. The centre will have nine production studios, two office towers and shops. The CBC will not be a shareholder in the project but will negotiate a long-term lease for the land.

Astral Bellevue said its proposal calls entirely for private-sector funds, but it hopes the government will help in other ways such as guaranteeing that the federally-run CBC and other agencies rent studio time and space in the two office towers.

The consortium, which beat out three others for the centre, has five Montreal-based partners: Astral Bellevue, developer Alexis Nihon, TV production firm Reseau Pathonic Inc., builder Hawco Construction Canada Ltd. and a numbered company controlled by the Greenberg family, which is also the majority shareholder in Astral Bellevue Inc.

Married for 50 years or more?
Calvinist Contact will run your picture FREE with the anniversary announcement.

See page 15 for details.

South African Church elects first coloured elder

GERMISTON, South Africa) RES — Unanimously elected by the church council, Mr. Joseph Oudshoring (76) became the first coloured (mixed blood) elder in the predominantly white Dutch Reformed Church (NGK) in May, 1987. He is the first coloured elder to serve in a white NGK congregation since the synod opened the church's door to all races in October, 1986.

Christian journalists can't just "look the other way"

Dan Wooding

ASHEVILLE, N.C. (EP) — Evangelical journalists have failed by not beating the secular press to the punch in the PTL scandal, and should be more willing to bring "to the surface the shenanigans of religious works and figures," according to Gary Warner, executive director of the Evangelical Press Association (EPA).

Speaking at a recent convention of the EPA, Warner said, "how much better would it have been for the perception of the Christian faith experience among those always eager to chide and deride if a religious publication had done the work of the secular media?"

Warner mourned the lack of instances when the religious press "has been responsible for chasing the money changers from our own temple."

He added, "This is especially discouraging when much of what is now on front pages across America ... was known to us, at least in part, for years. But we preferred to look the other way and hope, somehow, that all these sordid messes would just disappear. It never works that way. These ticking bombs eventually rupture, and suddenly we cannot look the other way any longer."

Warner theorized that editorial staffs for many religious publications have become "comfortable, lazy, secure and content" and challenged his listeners to liven up their publications.

"There should always be tension at any publication between the staff and its readership," he concluded. "If you want, most of all, for the readers to like you, you'll be read — if at all — with the appropriate lack of interest and enthusiasm."

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Calendar of Events

Now to July 26	Exhibition of Scissorcuts by Lini R. Grol. Main Floor, Carleton University Library, **Ottawa,** Ont.
Now to Sept. 8	Kurelek Festival '87 at Niagara Falls Art Gallery, 8058 Oakwood (QEW & McLeod exit), **Niagara Falls,** Ont.
July 22-29	International Cadet Camporee '87, held at Camp Beaverdam near **Orangeville,** Ont. Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
July 25	Organ and clarinet concert featuring organist Andre Knevel and the Dutch clarinet virtuoso Henk de Graaf. At 8 p.m. in St. Andrew's Presbyterian Church, William St., **Lindsay,** Ont.
July 31-Aug. 3	Annual ICS Conference at Niagara Christian College Campus, **Fort Erie,** Ont. Theme: "To be near God." Keynote speaker: Pastor Derk Pierik, U of T campus chaplain.
Aug. 8	Kaatsen Tournament in **Burford,** Ont. Phone (519) 485-0639.
Aug. 13	Lakewood Christian Campground's Senior Citizen Day. Coffee at 9:30; program begins at 10:00, **Forest,** Ont. Please bring your own lunch and lawnchair. See future advertisement.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between **Cambridge** and **Paris**). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.
Aug. 22	Kaatsen Tournament in **Oakville,** Ont. Phone (519) 485-0639.
Sept. 7	Kaatsen Tournament in **Stoney Creek,** Ont. Phone (519) 485-0639.
Sept. 12	Redeemer College Annual Membership Meeting & Convocation. Membership meeting starts at 10 a.m. with the convocation beginning at 2 p.m. at Redeemer College, **Ancaster,** Ont.
Sept. 12	25th Annual Youth Evangelism Services Conference from 9 a.m. to 4:30 p.m. at Covenant CRC, **Woodstock,** Ont. For info. call E. Munnik at (416) 279-8907 after August 20.
Sept. 19	Kaatsen Tournament in **Ingersoll,** Ont. Phone (519) 485-0639.
Sept. 19	30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, **Brighton,** Ont. Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
Sept. 24-26	Sixth Biennial Conference on Dutch-American Studies at Trinity Christian College, **Palos Heights,** Ill. For info. contact Dr. Hendrik Sliekers at (312) 597-3000.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
Oct. 3-18	25th anniversary of the Blyth CRC, **Blyth,** Ont. For info. phone Fritz Datema at (519) 526-7202.
Oct. 24	Second annual Holy Spirit conference at Redeemer College, **Ancaster,** Ont. For info. call Gerrit Verstraete at (416) 890-3222.
Nov. 7	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge,** Ont.

Advertising Deadlines

Dated	Mailed	Display ad deadline	Classified deadline
Fri. July 24	Tues. July 21	Wed. July 15-8:30a.m.	Thurs. July 16-8:30a.m.
Fri. July 31	Fri. July 24	Tues. July 21-8:30a.m.	Tues. July 21-8:30a.m.
Fri. Aug. 14	Tues. Aug. 11	Wed. Aug. 5-8:30a.m.	Thurs. Aug. 6-8:30a.m.

Dutch

Onder de streep

God enkel licht

John Van Harmelen

"Du reines Licht" — Christian Friedrich Daniel Schubart 1739-1791

Het is een heel bekend gezang. Vele ouderen zullen het nog wel uit het hoofd kennen. Ik laat het afdrukken zoals wij het in een Nederlandse eredienst zo vaak gezongen hebben. Het valt niet mee om iets te vertellen over de man die de vader was van dit gezang.

Het heeft enkele jaren geduurd voordat de zes coupletten over zijn lippen kwamen. Zijn ouders en wellicht ook zijn vrouw zullen zich er over verblijd hebben dat hij als arme zondaar aan de voet van het kruis er toe kwam om dit gezang te zingen tot eer van God, en vreugde voor hen die hij liefhad.

En ... (het moet gezegd worden) zijn ouders hadden grote verwachtingen van hun jongen, die ze lieten dopen met drie doopnamen: Christiaan Friedrich Daniël. In zekere zin werden ze daarin ook gesterkt want hij was een hele knappe jongen. Kreeg de hoogste cijfers in zijn klas. Kon dichten als de beste, en was erg muzikaal. Hij was een geniale student.

Losbandig leven

Je zult Christian Schubart moeten heten, en er niet naar leven. Dan wordt je naam spoedig door het slijk gesleurd. En het bezorgt je ouders ook heel wat verdriet. Hij wilde ook niet luisteren naar goede raad. Hij ging altijd overal dwars tegenin. Zijn losbandig leven bracht met zich mee dat hij ook erg ziek werd. Ook op fianciëel gebied was hij er hopeloos aan toe. Ziek in bed, en overal schulden.

Z'n ouders zeiden: "Je moet maar huis komen. We zullen je verzorgen en je schulden betalen, maar als je verder wilt studeren dan moet je je zelf maar redden. Wij kunnen niet meer voor je doen."

Toen hij van zijn ziekte genas kon hij zijn brood verdienen als organist en dirigent. Hij gaf ook een tijdschrift uit. Hij redigeerde het. Nu dat kon hij! Hij maakte er wat van. De mensen lazen het graag, vooral omdat hij zich met de politiek bemoeide. Soms richtte hij zich tot de voornaamste leden van het koninklijk huis met "bijtende spot," bijvoorbeeld Hertog Karel von Wurtemburg.

Toen hij van zijn ziekte genezen was, en hij zijn "brood verdiende" ging hij trouwen. Iedereen dacht dat hij nu een normaal gezinsleven zou onderhouden, en als een goede burger zijn plaats in hun midden zou innemen. Dat gebeurde echter niet. Hij zette zijn lichtzinnig leven voort, en kwam met allerlei hekeldichten in zijn tijdschrift voor het voetlicht. De hekeldichten en zijn leefwijze bezorgden hem veel vijanden.

Een gevangene

Hertog Karel von Würtemburg liet hem gevangen nemen en opsluiten in een bergvesting, een verschrikkelijke gevangenis. Tien jaar zat hij daar opgesloten, en hij werd eerst erg streng behandeld. Hij mocht b.v. helemaal geen bezoek ontvangen. Het duurde nota bene acht jaar voor zijn vrouw en kinderen hem mochten bezoeken.

In die gevangenis kwam hij tot bezinning. Hij ging ook weer dichten. Het waren heel andere gedichten dan vroeger. Vrienden die hem mochten bezoeken in de laatste twee jaren zorgden er voor dat die gedichten gedrukt werden. Die gedichten, die ook door de hertog gelezen werden, brachten de hertog op andere gedachten. Hij liet Schubart vrij. Hij mocht naar huis!

Vorsten zijn vaak grillig in hun behandeling van hun onderdanen. Dezelfde hertog die hem tien jaar lang zo'n ongewoon strenge straf oplegde, benoemde hem nu tot hofdichter. De gevangenisstraf had Christian Friedrich Daniël Schubart geknakt. Vooral lichamelijk. Hij stierf toen hij 52 jaar was, en had toen juist vier jaar geleefd als vrij man. Wat een leven! Maar in de gevangenis kwam hij tot bekering en geloof in de Here Jezus Christus. Hij had nu zijn Heiland gevonden en voelde behoefte in zijn verzen God te verheerlijken.

Schuld belijdenis

Eén van de liederen die bewaard bleven, laat ons zien dat hij als een zondaar voor God stond. De rüntgenstralen van Gods heiligheid noopten hem te dichten en te zingen:

God, enkel licht,
Voor Wiens gezicht
Niets zuiver wordt bevonden,
Ziet ons bevlekt,
Met schuld bedekt,
Misvormd door duizend
zonden.

Hoe vaak moet hij 's nachts in de jaren van zijn gevangenschap voor de tralies van zijn cel hebben gestaan. Terwijl hij opzag naar de twinkelende sterren, beleed hij:

Der sterren pracht
Is bij Hem nacht —
Hoe fel zij schitt'ren mogen;
En wij belaan
Met euveldaan —
Wat zijn wij in Zijn ogen?

Hij was bedroefd en verslagen om al zijn zonden, maar hij wist de weg die hij moest gaan om een Christen te kunnen worden, vrede te ontvangen en trouw te zijn als Daniël. Hij wist de weg:

Heer, waar dan heen?
Tot U alleen,
Gij zult ons niet verstoten;
Uw eigen Zoon
Heeft tot Uw troon
De weg ons weer ontsloten.

In een paar woorden hoort u van hem het volle en rijke evangelie, de boodschap van verlossing:

Ja, amen, ja
Op Golgotha
Stierf Hij voor onze zonden.
En door Zijn bloed
Wordt ons gemoed
gereinigd van de zonden.

Toch weet hij ook te spreken van bestrijding, en van verzoeking, daarom klaagt hij:

Maar, ach! Wat smart!
Dit dwaalziek hart
doet ons gedurig vrezen.
O God! G'aanschouwt
Hoe 't ons berouwt
Steeds weer bevlekt te wezen.

Hij moet nu heilig leven, hij wil het ook, daarom bidt hij:

Wil, U ter eer
Steeds meer en meer
't Geloof in ons versterken!
Dan zullen wij,
Gereed en blij,
Uit liefde 't goede werken.

Dit gezang is terecht genoemd: Bede bij het Kruis!

John Van Harmelen is emeritus predikant. Hij woont in Caesarea, Ontario.

Ziet u ook door dezelfde bril?

Op pagina 14 vindt u een advertentie waardoor u ons kunt helpen nieuwe abonnees te verwerven.

Vult u het even in? Bij voorbaat dank!

Willem de muzikant

Lini R. Grol

Iedereen in het dorp, ja bijna in heel Gaasterland, kende Willem en niet omdat hij rijk of begaafd was, integendeel. Willem was een vrolijke gast met het hart en verstand van een kind. Hij kende iedereen in het dorp en velen daarbuiten bij naam, en trots nodigde hij altijd iedereen uit om naar het CONCERT te komen, waar hij met veel animo de klarinet bespeelde.

Als vreemdelingen dan wijfelend en ongelovig keken, knikte hij blij en met veel overtuiging: "Ja, ja, toe maar, kom maar luisteren. We oefenen elke zaterdag in de kerkzaal." Natuurlijk sprak hij Fries, zoals zijn ouders en grootouders en in feite iedereen in Hemelum.

En ja, dan zag je op het CONCERT Willem in zijn zondagse pak, met zijn klarinet, tussen twee stoere Friezen met hun tuba en de Franse-hoorn. Zijn schoongeboende gezicht glom van plezier. Je zag het hem aan dat hij genoot van alles wat met de muziek te maken had, en de vriendschap met de mannen om hem heen. Hij hoorde erbij. De mannen praatten en lachten met hem. "Onze Willem, dat is me een muzikant," zeiden ze waarderend. Dan knikte Willem met zijn grote hoofd en zei met een brede lach: "Ja, ja, een muzikant," en herhaalde terwijl hij zich op de borst klopte: "Ja, ja, een muzikant."

Willem had altijd moeite om zijn klarinet in elkaar te zetten, maar dan grepen de mannen naast hem kalmpjes in als ze het geworstel met de klarinet moe waren. Ze zeiden dan niets, maar namen rustig de stukken uit zijn handen, pasten ze samen en met een knipoog reikten hem het instrument toe. Willem, als altijd, aanvaarde hun hulp met een brede lach.

Maar dan richtten zich zijn grote blauwe ogen ernstig op de dirigent, meester Hoekstra, en volgden nauwkeurig elke handbeweging.

Willem hield het allermeeste van hard blazen. Hij blies, zodat zijn dikke wangen rood waren en bol stonden. Als meester gebaarde dat hij zacht moest spelen, legde Willem eenvoudig de klarinet op zijn knieën en wachtte tot het sein van HARD BLAZEN was gegeven.

Na afloop klopte meester Hoekstra hem altijd op de schouders met een waarderend: "Mooi gespeeld Willem. Goed gedaan." Dan straalde Willem, en liep van de één naar de ander om iedereen te vertellen wat meester had gezegd. Na zijn ouders was meester Hoekstra de belangrijkste persoon in zijn leven.

Hij beschouwde de mannen van de muziek als zijn beste vrienden, want nooit werd er om hem gelachen, en ze prezen hem voor alles wat hij deed. De hoogtepunten in Willems leven waren de concerten, maar tussen door waren het de repetities elke week, waar hij naar toe leefde. Hij genoot het allermeeste van de dorpsfeesten als hij met de muziekanten in zijn zondagse pak, met zijn muziekpet op, gezeten op een versierde boerenwagen door de dorpen reed. Dan straalde Willem de hele rit, en vergat soms de muziek. Hij wuifde met zijn klarinet naar oude bekenden, die vrolijk terug wuifden en lachten: "Ha, die Willem."

Het was voor buitenstaanders altijd een raadsel, als ze hem daar zagen op een concert, of op de wagen, blazend alsof zijn leven er vanaf hing. En in zekere zin was dat ook zo, want zonder die muziek zou het leven van Willem maar leeg geweest zijn. Buitenstaanders zagen alleen maar de achterlijke man, die blijkbaar meespeelde in een moeilijk stuk.

Ze wisten niet wie ze meer bewonderden, de kennelijke goede leiding van meester Hoekstra, of de ongekende muziekale begaafdheid van Willem die, ofschoon achterlijk, het klaarspeelde om in een concert, in een moeilijk stuk, de klarinet te bespelen. Wat buitenstaanders niet konden weten was dat meester Hoekstra jaren geleden Willem had leren spelen op een oude klarinet zonder rietje.

Dat zijn klarinet geluidloos was deerde Willem niet, hoofdzaak was dat hij meespeelde in de dorpsmuziek en deelnam aan hun leven. Dat had meester Hoekstra destijds goed gezien.

Lini Grol is een schrijfster en knipsel artieste. Ze woont in Fonthill, Ontario.

Persoverzicht

Carl D. Tuyl

De Eerste Kamer waar de Liberalen de meerderheid hebben, dank zij al de benoemingen van Zijne Majesteit, vertraagde de loop van drie wetsontwerpen, onder anderen de wet op patentverlenging. "Regering pesten" heet dat spelletje, en inderdaad de plaatsvervangende prime minister — Don Mazankowski — liep zo heet aan dat hij dreigde de Kamer terug te roepen. Allan McEachen maar lachen natuurlijk, en de zaak zal waarschijnlijk wel met een sisser aflopen. Er zat een onsje politieke winst in: de Liberalen onderstreepten nog even dat zij het niet eens waren met de onpopulaire patentverlengings-wet. De Liberale Partij weegt tegenwoordig haar politieke voordelen en winsten in grammen inplaats van in tonnen.

★★★★

Nauwelijks liepen de brievenbestellers hun routes weer of een andere vakbond in het postkantoor begon dreigende geluiden te maken. We hoeven ons niet zo bezorgd te maken over eventueel verlies van Canadese identiteit: Canada Post zorgt er wel voor dat we typisch Canadees blijven. Frankrijk heeft het Louvre, Engeland heeft de monarchie, Amerika heeft Cape Kennedy, en wij hebben stakingen in het postkantoor.

★★★★

Er is al jaren een stille strijd aan de gang tussen Brian Mulroney en het Canadese corps diplomatique. Onze Prime Minister die zo fel tekeer ging tegen vriendjespolitiek tijdens de verkiezingen, heeft de gewoonte om beroepsdiplomaten te passeren in het benoemen tot belangrijke posten. Brian Mulroney geeft in zulke gevallen de voorkeur aan zijn volgelingen. Er was ook nogal wat opspraak over de benoeming van vijf nieuwe rechters in staatsburgerschap die ook nog al het een en ander te doen hebben gehad met de P.C. partij. In de politiek is het hog steeds zo dat wat een persoon kan doen niet zo belangrijk is dan wie hij of zij kent. Ik ken een concierge in het parlementsgebouw, maar daar doe je niet veel mee.

★★★★

De premiers van de provincies vergaderden in Ottawa met de eerste minister om ingelicht te worden over de stand van zaken in de tarievenonderhandelingen met Amerika. De premiers verwachtten een voorlopig overzicht hoe het verdrag er uit zal zien. Er is groeiende onrust over deze onderhandelingen.

★★★★

De NDP, zo onverwacht gepromoveerd in populariteit, is aan het worstelen met problemen als een kind dat van de kleuterschool ineens in de vierde klas kwam. Het moet wat wennen, en voorlopig zeggen ze maar niet teveel uit angst dat het verkeerd uit zou vallen. Vooral het NDP standpunt ten opzichte van NATO is een politiek blok aan Broadbent's been, en hij zwijgt erover in alle talen; Esperanto inbegrepen. Intussen begrijpt Mulroney wel dat het menens begint te worden. Er is een distriktsverkiezing op komst in Hamilton waar traditioneel de NDP-haan koning kraaide, en onze prime minister was er om een nummertje handje-schudden-en babies-zoenen te doen.

★★★★

Wie een kuil graaft voor een ander ... Ziekenhuizen in Ontario, tot wanhoop gedreven door steeds steigende verzekeringskosten, hebben de stoute stap genomen om een onderlinge verzekerings-overeenkomst aan te gaan. Vijftig ziekenhuizen zijn al lid, en de verzekeringsmaatschappijen boeken een ernstig verlies.

★★★★

De Minister voor Defensie — Perrin Beatty — heeft bepaald dat vrouwen nu volwaardige leden van de luchtmacht kunnen zijn en toegelaten zullen worden als piloten voor straaljagers.

★★★★

Air Canada is te koop. Het voorstel zou zijn om tenminste dertig procent van de maatschappij te verkopen. De helft van die dertig procent zou dan beschikbaar worden voor Air Canada personeel, terwijl de andere vijftien procent voor Jan en Alleman verkrijgbaar zouden zijn. Zou een aandeeltje recht geven op reizen tegen gereduceerde prijzen? Barbara McDougall is de minister die met kroonmaatschappijen leurt. Zouden er geen kopers zijn voor de posterijen? Slechter zou het in ieder geval niet kunnen worden, niet waar?

★★★★

Wel, u weet natuurlijk wel hoe het er in de wereld bijstaat. Fabrikanten van traangas doen goeie zaken. Handelaren in oorlogstuig worden rijker en rijker, de Paus gaat op reis, en de kerk heeft tekort.

★★★★

Hier en daar gebeuren er hoopgevende dingen. Een kind spreekt haar eerste woord: "Mamma." Iemand brengt een gestolen fiets terug met schuldbetuiging en het verzoek om vergiffenis. Een bejaarde dame bidt om vrede. Een vader en zijn zoon gaan vissen. Een bijna gebroken huwelijk wordt herboren in liefde. En een jonge vent met lange haren staat op in de trein om zijn plaats aan iemand anders te geven. Die dingen komen nooit in de krant, maar wie door het leven wandelt met hoop in 't hart ziet ze, en dankt God ervoor.

★★★★

De T.V. brengt de straatgevechten van Seoul in uw huiskamer, de *Contragate*-kommissie zittingen, en statistieken over Aids, inbraken en geweldplegingen. Maar als u een roos wilt zien ontplooien moet u niet bij de T.V. gaan zitten, en als u een Opa verhalen wilt horen vertellen aan zijn kleinkinderen moet u niet naar een rockuitzending luisteren, en als u wilt weten hoe een ijsduiker haar jongen leert duiken kunt u niet bij de krant terecht.

★★★★

Het nieuws is gekozen door journalisten, en de krant drukt wat goed verkoopt. Als u de wereld wilt leren kennen moet u verder zien. De pessimisten en ondergangsprofeten kennen noch de macht van een glimlach noch de macht van een biddende kerk. "In hoop zijn wij behouden." Die hoop leest u niet in de kranten, maar die wordt geboren als u een zuster ziet zorgen voor een patient, of als u een jongetje zijn hondje ziet knuffelen, als u een werknemer ziet die niet op een paar minuten kijkt als het in het belang van zijn baas is, of als u het gras na een lange winter groen ziet worden.

Pessimisten zitten teveel met hun neus in de krant. Ze moesten in plaats daarvan eens gaan luisteren naar liefdesverklaringen van een vrijend paartje, of het ruisen van de wind in de bomen. Hoop wordt geboren in de glans van ogen, in de glimlach om lippen en in de hartkloppingen van liefde.

Allen die de wereld alleen maar in mineur zien hebben waarschijnlijk vergeten dat God deze wereld lief heeft.

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ontario.

Tweede-hands doopvont

C.C. staff

Eén van onze lezers uit Don Mills, Ontario, meneer Bruce Bokhout, stuurde een "limerick," een vijfregelig grappig canonversje, naar zijn zwager Guus Harms in Nederland. Het was in 't engels:

An Anglican curate, in want
of a portable second-hand font
will exchange for the same
a picture in frame
of the bishop-elect of Vermont.

Mijnheer Bokhout dacht dat zijn zwager het wel leuk zou vinden maar verwachtte geen antwoord. Niet lang daarna ontving hij echter de volgende vertaling en aanpassing op de Nederlandse situatie:

Een kapelaan, pas gehuwd,
vraagt terstond
een gebruikt, mits niet-lekkend,
doopvont.
In ruil wil hij scheiden
van zijn pauselijk gewijde
portret van de bisschop van
Roermond.

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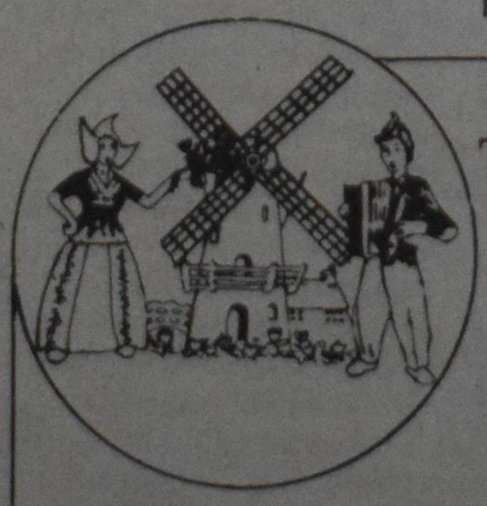

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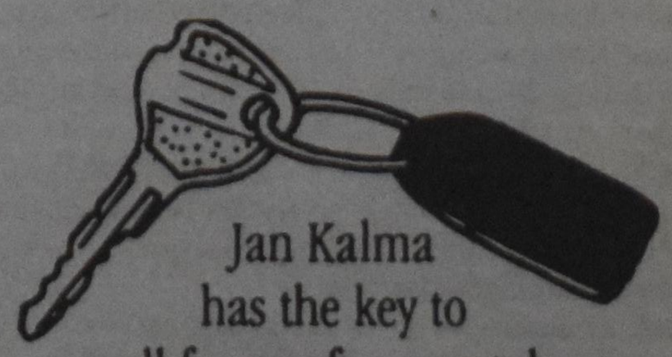

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Books/Meditation

Three books on Christianity and culture

Jacques Ellul, The Subversion of Christianity. Grand Rapids: Eerdmans, 1986. 212 pp., paper, $14.75. John W. de Gruchy, The Church Struggle in South Africa. Foreword by Alan Paton. Grand Rapids: Eerdmans, 1979, 1986. Second edition with an index and a bibliography. 290 pp., paper, $16.25. Carl F.H. Henry, Christian Countermoves in a Decadent Culture. Portland: Multnomah Press, 1986. 149 pp., cloth, $13.95. Reviewed by Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies, Toronto.

All three books, very different though they are, have in common a basic concern with the manifestation of the church of Christ in our times. Ellul laments the fact that the church, instead of facing its calling of upsetting the world, has, in fact, become perverted by conforming itself to the world. John de Gruchy unravels the mysteries of the role that churches in South Africa have played in relation to the political sanctioning of racism by means of apartheid. Carl Henry sets forth the truths of Christianity as antidotes to cultural failure.

Reviewing these three books together in *Calvinist Contact* is my response to a request from a teacher in a Christian high school. This teacher asked whether, if the occasion arose, I might not slant some suitable reviews toward use of the books in the classroom. These three books, precisely when read together and in terms of each other, may form excellent material for an upper grade "man and society" course. So I will review them in that context.

What I have in mind is a use of Ellul's book as the backbone of a course or course segment in Christian faith and western culture. The de Gruchy and Henry books can then serve as "evidence" for some of Ellul's main theses.

Ellul as Jeremiah

Ellul is one of the most important contemporary authorities in the area of Christian church and human society. His writings are primarily critical and prophetic. Both the western manifestations of Christian faith and the western forms of human culture are often subjected to his wrath. His popularity has not always done him much good as an author. He sells well, so he can afford to demand that he be published without much change. That is, in many ways, unfortunate. His frequently irritated tone and his tendency to ramble can make it difficult for readers not sympathetic to his cause to stay with him. One must also be prepared to accept Ellul at face value, because he does not give readers much room to make up their own minds. He presents the results of his analysis without much evidence, documentation, or argument.

A more serious defect is Ellul's glaring one-sidedness. He represents a biblical emphasis which, though certainly not absent in scripture, is not easily identified as its core focus. Yet Ellul must be granted the assumption that he is in fact representing biblical religion at its centre, or else even more readers will put him aside. He represents a militant elite, a small band of protest religionists, a prophetic stance against this age, its institutions, and its culture. His religion is the religion of opposition.

But let not Kuyperians of the antithesis mind rejoice just yet. He also opposes a Christian faith made manifest in political power or social action. Ellul is a Jeremiah-Elijah believer: exposure, protest, critique by a few leftover stalwarts. A follower of Jesus is one of few and is in opposition. And a seeking of power that would establish a Christian form of culture and spread it widely is not something Ellul accepts. Antithesis, yes; cultural mandate, no. Though he is a Calvinist, he has strong Anabaptist sympathies, and thus lacks much appreciation for creation ordinances.

Exposure of our dark side

Yet for all that I wish to recommend very strongly a careful reading of the book, as well as thorough analysis and prolonged meditation of its contents. I say that because the side he represents is one that is authentically biblical. The problems he exposes, the tragedy he laments, and the travesty of biblical faith in Christendom against which he thunders are all real, painful, and in need of attention. What Ellul brings to the surface is what established churches always suppress. What he puts in the light, the authorities of the church keep in the dark. He confesses sins of the church which the average church leader always relativizes, minimizes, or denies just long enough to make them go away as real problems. For all his one-sidedness, Ellul stresses a side of our lives as believers we want to forget. But it's a side the Bible will not allow us to forget. That's why we must give him the right to be one-sided. That one side can stand to be stressed and needs to be pressed for all it is worth.

So now I am saying that Ellul, though one-sided, is not mistaken in being one-sided. His one-sidedness is not, I believe, a valid ground for criticizing him. And when the side he stresses is a dark and negative one, even the barely masked anger in his tone seems justified. I know it can be off-putting. But it can also be legitimate. If Ellul is right in saying that Christianity is a travesty of biblical religion and that in Christianity the church has subverted the following of Jesus, then his book deserves careful scrutiny. But how can we make up our own minds about that? Ellul is not Jesus. We have a right to read him critically.

Books show the need for Ellul

That's why I also introduce the other two books. The one by de Gruchy carefully documents the witness of the church in a tragically sinful situation. His account of the struggle of the churches in South Africa is an older one. And developments in that strife-torn culture are so fast, vast and complex, that one would hardly think a book written almost a decade ago still has validity. But that also gives us certain advantages. This reprint was issued because of the continuing demand. And that demand is no doubt due to its sober and reliable analysis. The author succeeds in being factual without hiding his prejudice, honest without suppressing his subjectivity, truthful without masking his passions. And after 10 years we can see better now how able and enlightening his study was at the time. It did, of course, have shortcomings. But in a new postscript he deals with the most important criticisms and, having admitted their validity, suggests how he might respond in a new book. Thus we have here a tested account of an important phase of the history of Christianity in its western forms and of its embarrassing failures when challenged to engage in fellowship with other cultures. Read as a piece of evidence for independently adjudicating many of Ellul's charges against Christendom it will be a helpful document.

The same is true for Henry's book. It represents a collection of speeches, sermons, and lectures mostly dealing with contemporary cultural issues. The author is a member of the older generation of evangelical theologians and was once an influential leader in that Christian movement. These essays not only represent his mature thought, but also show a phase of the Christian tradition no longer in development, defensive about itself, reliant on its own traditions, doctrines, and truths, facile in its criticisms of secular culture, and supportive of many elements in American democracy which many other believers now suspect of being causes for many contemporary evils. These essays present good material for students to judge for themselves whether Ellul is right in saying that much of what we think belongs to the Christian tradition is in fact, subverted biblical religion.

Hence I recommend buying these three books together and reading them in terms of each other. And not only Christian high school reachers might benefit from doing this for their advanced classes. My recipe could also be tried out by church groups, in a college class, for an unusual but perhaps profitable form of catechism, and who knows in what other contexts.

Friends of God

Wayne Brouwer

You're on your own now!

"After He said this, He was taken up before their very eyes and a cloud hid Him from their sight." **(Acts 1:9)**

The story is told of a successful businessman who was much in demand on the lecture circuit. Corporations flew him out to conferences all over the world to bring enlightening lectures on a wide variety of topics. His gift for speaking was matched by the quality of the content of his addresses. But no one knew that behind the scenes was a very competent secretary who actually wrote out all of his speeches from his few scattered notes and suggestions. And he never gave her any credit for her work!

One day he flew into his office to grab his briefcase and the next stack of pages she had prepared for his next public lecture, and in a short while he was at the podium before a large gathering of distinguished listeners. Page 1 was brilliant! A stirring introduction that concluded at the bottom of the page with these words: *"And now we shall treat this subject under seven major headings:"* He turned to page 2, only to find it totally blank except for his disgruntled secretary's short note: *"You're on your own now!"*

Surprised shock

If you can imagine the man's surprised shock, then you will have just a bit of an idea what the disciples of Jesus must have felt that warm day in Palestine. Often they had done great things through Jesus' power (cf. Luke 9:1-6; 10:1-24), and just as often had reserved the credit for themselves. During the sacred hush of the Last Supper, as Jesus was trying to tell them of the bloody agony He was soon to go through for them, the disciples were carrying on an animated discussion about who among them was the greatest! (Luke 22:24)

So their surprised shock at His sudden departure. Just when He had been promising them great things, just when He had given them great hope, just when He had been calling them into great service, He seemed to pull the plug on all their possibilities. "Bye, bye! You're on your own now!"

Dangerous opportunity

But the challenge of every situation is to see it from a full perspective, not merely reacting to the first emotional sentiments. The Chinese word for "crisis" is made of two characters, one meaning "danger," the other "opportunity." Here the opportunity was clear — to carry on the mission of Jesus as they had been shown and grown and thrown. But the danger was just as obvious — could they do it? Could they be counted on in the hour of need? Could Jesus hand over His entire ministry on earth to 12 "losers" (by every human reference of judgment), and still expect to get the job done?

Obviously He thought so! "You're on your own now!" He calls as He disappears. And the crisis remains the same "dangerous/opportunity" for the church and each individual Christian today. The waiting is over, the Spirit has come. "You're on your own now!" Are you worthy of His trust?

Wayne Brouwer is pastor of the First Christian Reformed Church of London, Ontario.